

# **PANCHADASI**

**by Sri Vidyaranya Swami**

## **Chapter 10**

***NATAKA DEEPA PRAKARANAM***  
***(The Lamp of the Theatre)***

**26 VERSES**

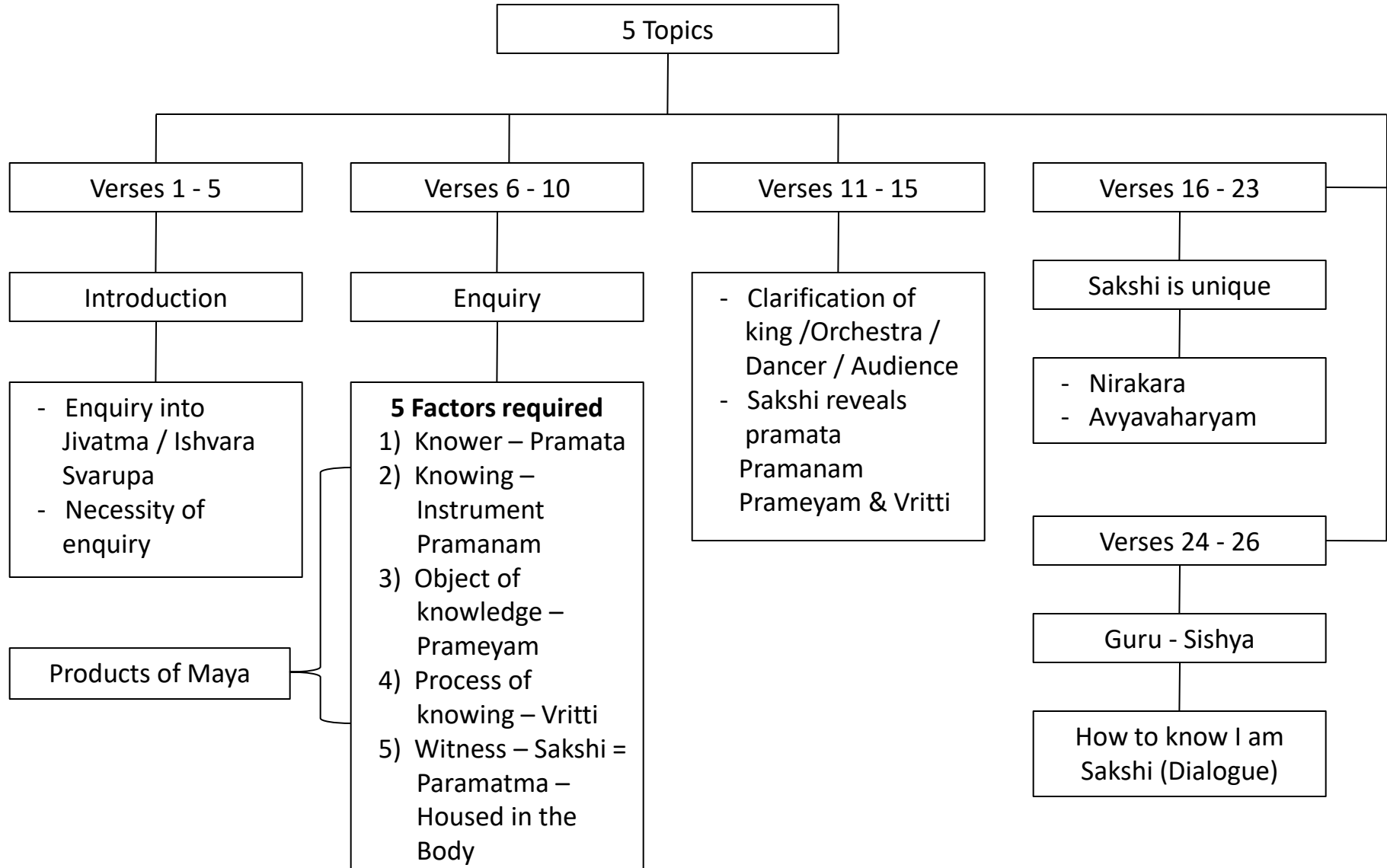
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# **SUMMARY**



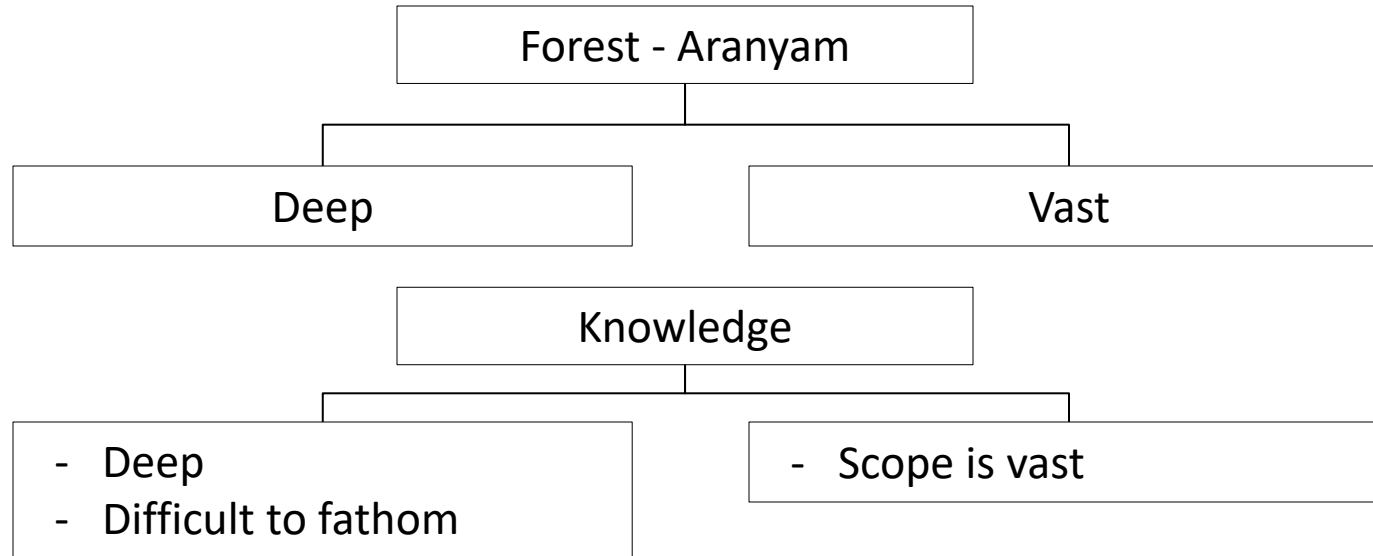
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# **INTRODUCTION**

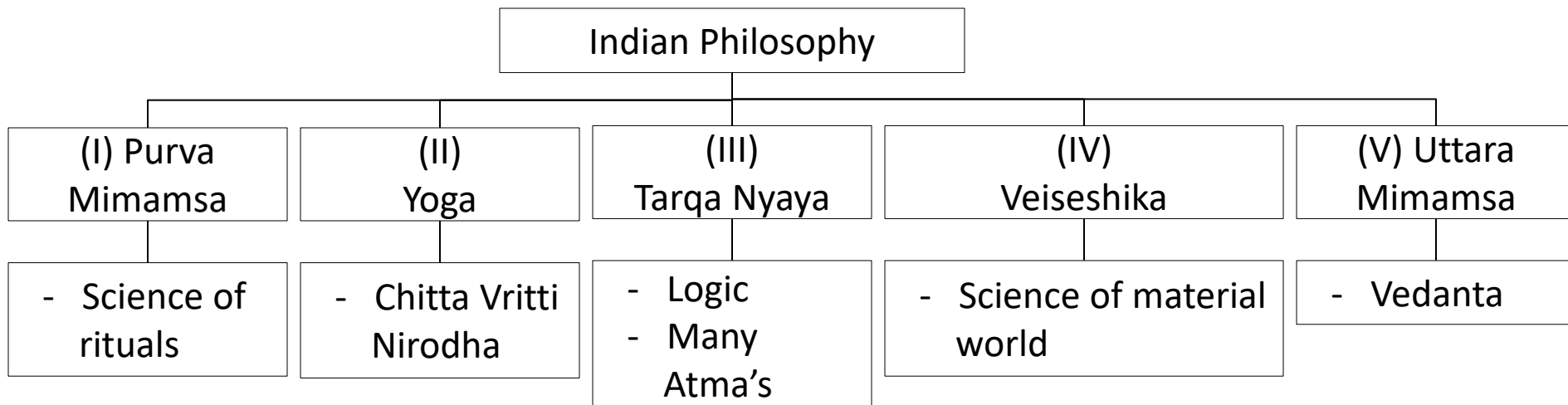
## Introduction :

I) Vidyaranya, 12<sup>th</sup> century Author, Hampi – Karnataka, Sringeri Shankara Matta – Head, text of 15 Chapters.

II)



III)

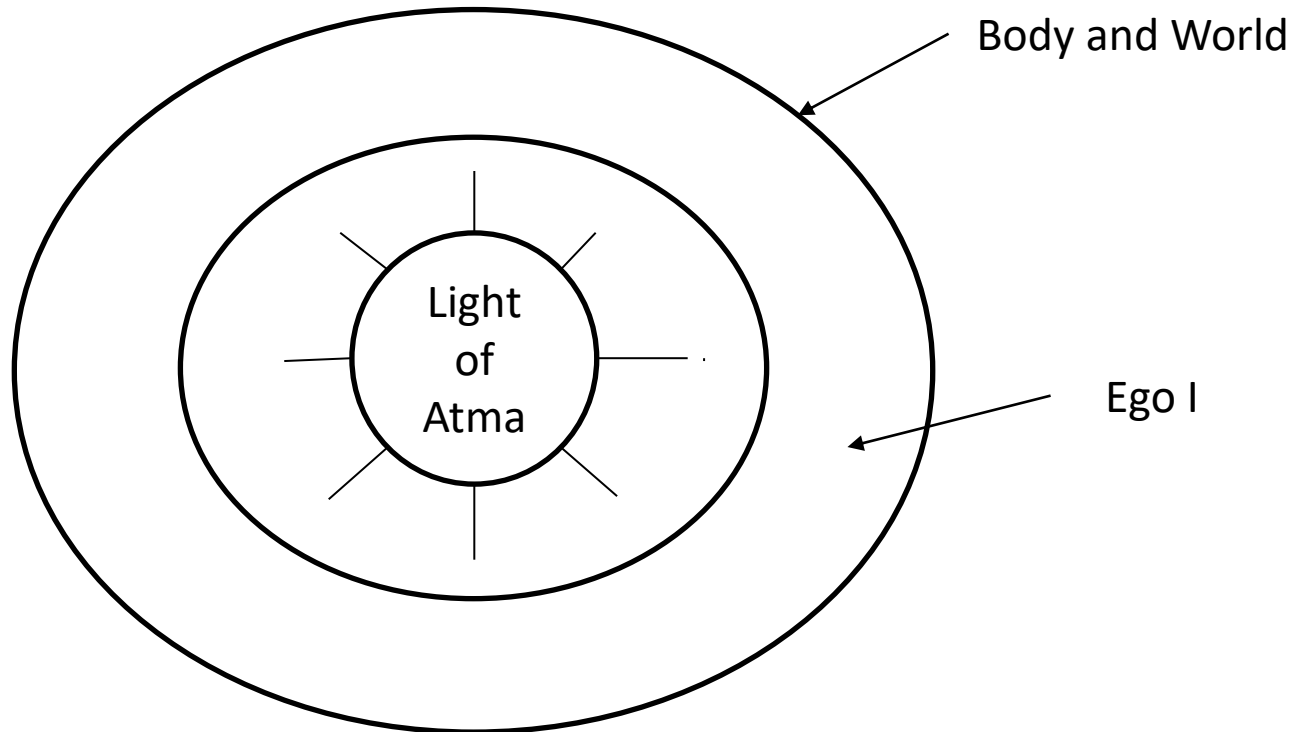


#### IV) Other texts by Vidyaranya :

- Vivarna Prameya Sangraha – All basic principles of Vedantic thoughts.
- Nikhila Vedanta Sara Butaha – One undifferentiated truth exists.

V) Illustration of Drama stage, used to present unattached nature of awareness.

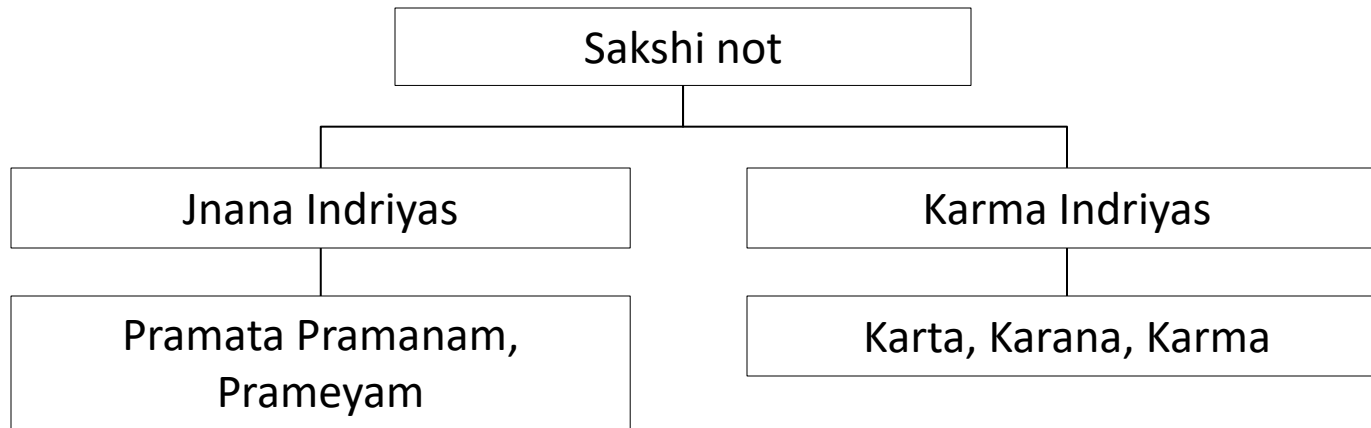
- Awareness brings to light all the activities of the body – mind instrument for the indweller Jiva in this body.
- You are the centre of cosmos, around you everything exists.



- Light not recognised when Drama is on.. Without light, no Drama.



- Atma, awareness, ignored when we are identified with body, mind, sense organs, feelings, thoughts.
- Source of all interactions is Atman, the awareness.
- Light remains aloof, unattached, uninfluenced by any event on the stage, Kshetram.
- Atma in its natural state is Asanga, has no attached to the ego or world around us.
- Lamp illumines whole theatre without a change, without participating in the Drama.
- Sakshi illumines changelessly – theatre of life (Nirvikara - Svabava).



- Sakshi is Triputi Ateeta.
- Sakshi is identical with Brahman it is beyond Desha, Kala.
- Desha, Kala, operational when Triputi is operational, reflection, appearance.

## Narayaneeyam :

सान्द्रानन्दावबोधात्मकमनुपममितं कालदेशावधिभ्यां  
निर्मुक्तं नित्यमुक्तं निगमशतसहस्रेण, निर्भास्यमानम् ।  
अस्पष्टं दृष्टमात्रे पुनरुरुपुरुषार्थात्मकं ब्रह्म तत्त्वं  
तत्तावद्भाति साक्षाद्गुरुपवनपुरे हन्त! भाग्यं जनानाम् ॥ १ ॥

The Supreme Reality-The Brahma Tatwa ,which is dense concentrated Bliss, which is of the nature of the Pure Consciousness, which is without parallel or comparison, and is totally free of time and space limitations, and is always free (of Maya) which hundreds and thousands of the Upanishadic statements seek to explain, and yet, is not clear. This Brahma Tatwa which is not easy to grasp in the beginning, but the realisation of which, is the highest purusharth (i.e. liberation), that (very Reality) shines right in front (in concrete form), (as an Image of Shri Krishna) in the Guruvaayur temple. Oh (wonderful indeed) is the good fortune of the people (who seek Thy Grace). [Verse 1]

- Anushtup metre used in Panchadasi, like in Bhagavad Gita.

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**VERSE 1 TO 26**

## 1<sup>st</sup> Section :

### Introduction – Verse 1 – 5

#### Verse 1 : Creation

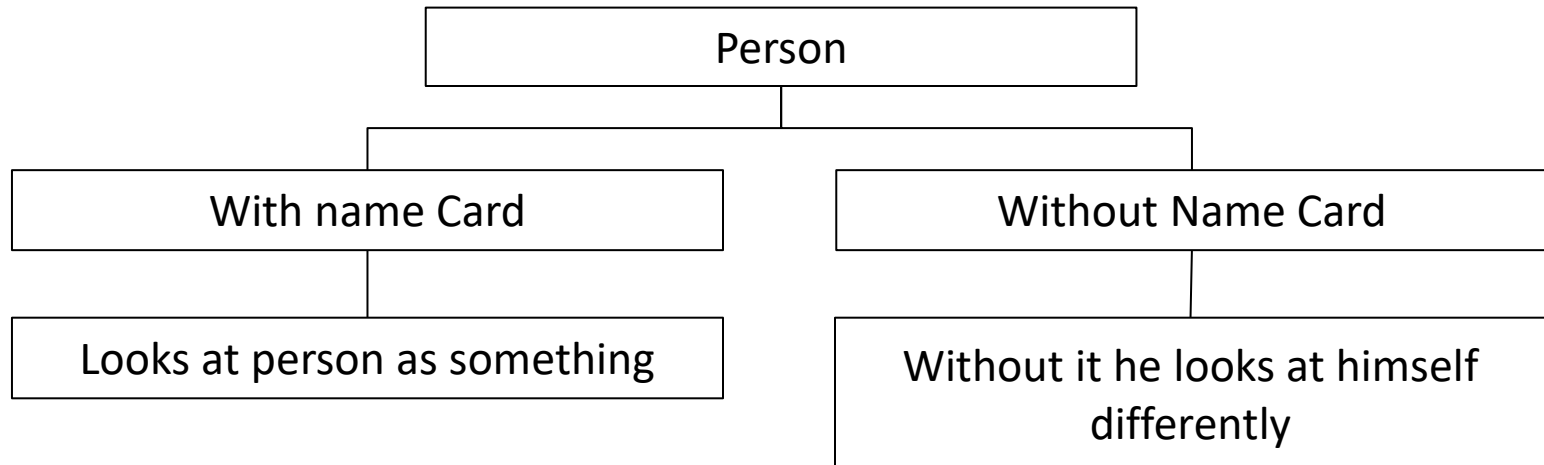
परमात्माऽद्वयानन्दपूर्णः पूर्वं स्वमायया ।  
स्वयमेव जगद्भूत्वा प्राविशज्जीवरूपतः ॥१॥

paramātmā'dvayānandapūrṇaḥ pūrvam svamāyayā ।  
svayameva jagadbhātvā prāviśajjīvarūpataḥ ॥ 1 ॥

Before the Projection of the world the Supreme self, the secondless, all-bliss and ever complete, alone existed. Through His Maya He became the world, and entered into it as the Jiva, the individual self. [Chapter 10 - Verse 1]

#### 1) Methodology to Teach :

- Adhyaropa – Apavada
- Superimposition followed by negation.

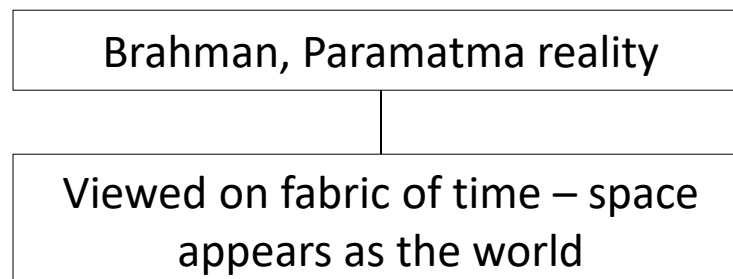


- Status is superimposed on the person.
- Similarly is court dress, doctors dress.. Mangalsutra, Vibhuti, brings discipline in life, superimposition on the person.
- Temporary Adhyaropa serves a purpose, not ultimate truth.
- Grihasta, Sanyasi, Brahmachari waker, dreamer, sleeper are all statuses.
- All Adhyaropa, works wonderfully.

Adhyaropa	Apavada	Revelation
<ul style="list-style-type: none"> <li>- Origin of world is Atma</li> <li>- Plurality, duality</li> <li>- Self enters creation as Jiva in the body (Reflected Consciousness)</li> </ul>	<ul style="list-style-type: none"> <li>- Supreme self Atma alone existed before creation</li> <li>- Drop 3 statuses – Waker I, Dreamer I, Sleeper I.</li> </ul>	<ul style="list-style-type: none"> <li>- Innermost core of the being.</li> <li>- Realise one-ness of truth.</li> <li>- I am Turiyam Brahma</li> </ul>

## 2) Paramatma Advayananda Poornaha :

- Lord of the Universe is nondual, secondless, all bliss, ever complete.



## Einstein :

- World appears in huge fabric of space – time.

Paramatma	World / Body – Mind
<ul style="list-style-type: none"><li>- Karanam</li><li>- Cause</li><li>- Status of being the cause also Adhyaropa</li></ul>	<ul style="list-style-type: none"><li>- Karyam</li><li>- Effect</li><li>- Adhyaropa</li></ul>

- Effect keeps on changing, does not stay eternally constant.
- Effect has date of beginning and end.
- Sun disappears in 2 billion years, insects in 2 hours.
- Karya – Karana Bhava helps us to reach Brahman which is beyond Karyam – Karanam, the ultimate truth.

## Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेवाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेद निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्सह ।  
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |  
satyaṃ jñānamanantaṃ brahma |  
yo veda nihitaṃ guhāyāṃ parame vyoman |  
so'snute sarvān kāmānsaha |  
brahmaṇā vipaściteti || 1 ||

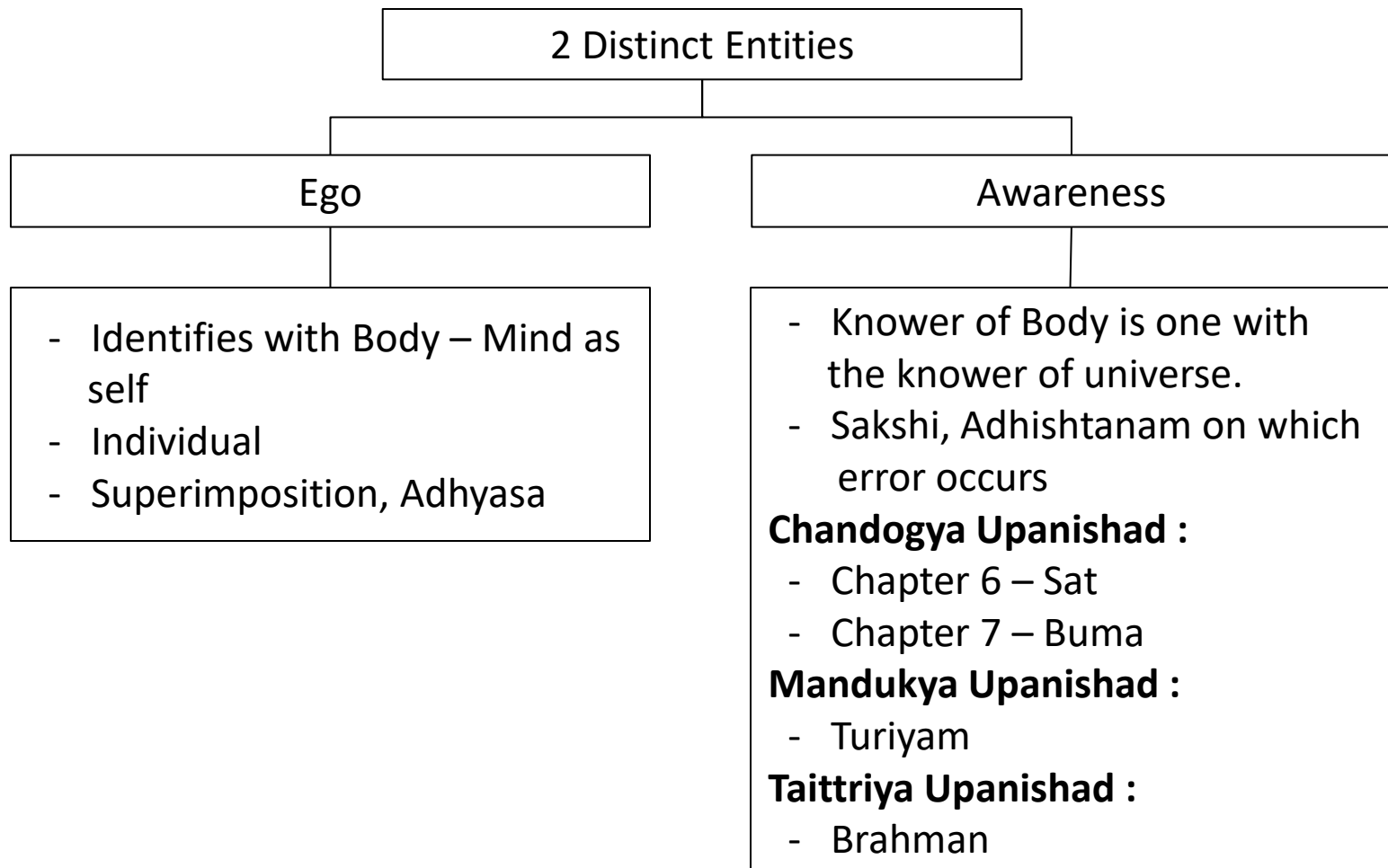
Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |  
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |  
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |  
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is ) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

Param Ishvara	Jiva
- Cause of Universe, all pervasive in the Universe.	- Param Ishvara exists in the core of Jiva as Atma, in the body.

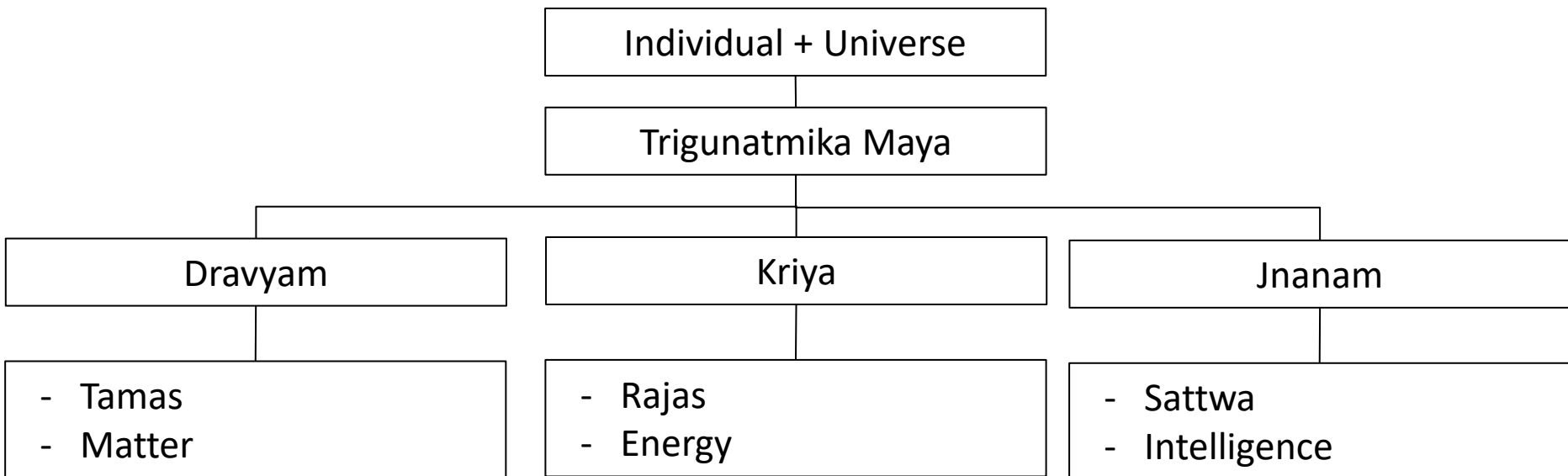


- **Knower of Body – Mind complex, merges with knower of the Universe.**
- World, individual, is mysterious, points to a mystery beyond itself.
- Mystery of the individual = Mystery of the Universe = One truth, one awareness
- Individual and world are appearances of one truth.
- Jnani does not negate the world but points out that it is just an appearance.



Drishyam	Drk
<ul style="list-style-type: none"> <li>- Jagat</li> <li>- Movie</li> </ul>	<ul style="list-style-type: none"> <li>- I am</li> <li>- Screen</li> </ul>

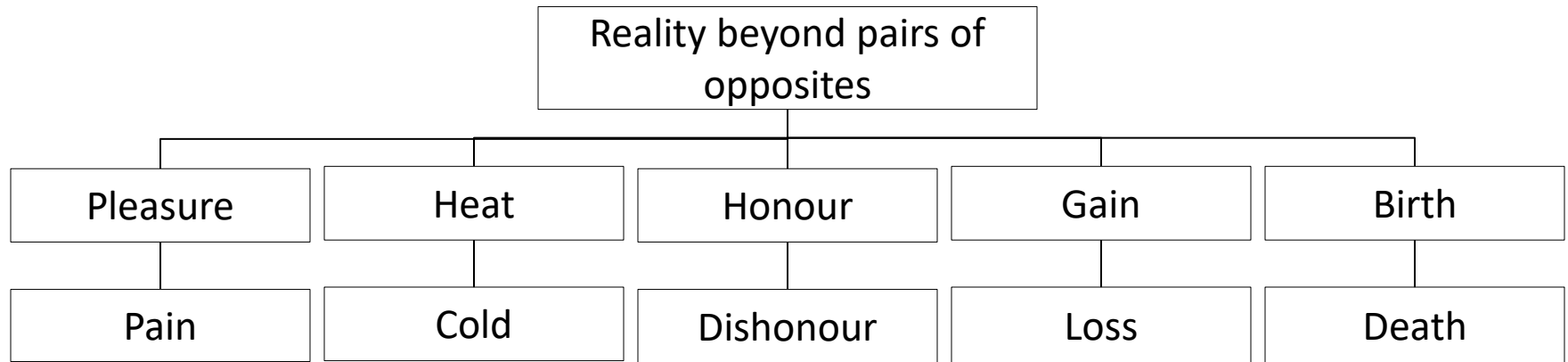
- We take world to be real, that is the only bondage.
- Cause of Universe = One Awareness.



- Source of intelligence = Consciousness, awareness = Intelligence + Activity.
- Advaya = Non Dual, not one.

No Possibility of 2, 3, 4  
= One without a second

- One elephant, cow, possible not one space, one Atma...
- Advaitam is a way of presenting the truth.
- Pramatra – cause of universe is Poornaha, complete.
- Everything in the universe, effect, product, in time, limited.



### Example :

- Centre of magnet has transcends magnetism.
- 2 sides – North Pole, South Pole.

Source	Effect
<ul style="list-style-type: none"> <li>- Perfect</li> <li>- Complete</li> </ul>	<ul style="list-style-type: none"> <li>- Imperfect</li> <li>- Limited</li> </ul>

### 3) Svayam Eva Jagat Butva :

- Paramatma manifests as the world.
- Can worship any part of nature as God (Antaryami).

### Briharanyaka Upanishad :

अथ हैनमूद्दालक आरुणिः पप्रच्छ;  
याज्ञवल्क्येति होवाच, मद्रेष्ववसाम पतञ्चलस्य  
काप्यस्य गृहेषु यज्ञमधीयानाः; तस्यासीद्भार्या  
गन्धर्वगृहीता, तमपृच्छाम कोऽसीति; सोऽब्रवीत्कबन्ध  
आथर्वण इति; सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च,  
वेत्थ नु त्वम् काप्य तत्सूत्रं येनायं च लोकः  
परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्तीति;  
सोऽब्रवीत्पतञ्चलः काप्यः, नाहं तद्भगवन्वेदेति,  
सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च, वेत्थ नु त्वम्  
काप्य तमन्तर्यामिणं य इमं च लोकं परं च लोकं  
सर्वाणि च भूतानि योऽन्तरो यमयतीति; सोऽब्रवीत्पतञ्चलः  
काप्यः, नाहं तं भगवन्वेदेति; सोऽब्रवीत्पतञ्चलं  
काप्यं याज्ञिकांश्च, यो वै तत्काप्य सूत्रं विद्यात्  
चान्तर्यामिणमिति स ब्रह्मवित्, स लोकवित्,  
स देववित्, स वेदवित्, स भूतवित्, स आत्मवित्,  
स सर्वविदिति; तेभ्योऽब्रवीत्; तदहं वेद;  
तच्चेत्त्वम् याज्ञवल्क्य सूत्रमविद्वांस्तं चान्तर्यामिणं  
ब्रह्मगवीरुदजसे, मूर्धा ते विपतिष्यतीति;  
वेद वा अहं गौतम तत्सूत्रं तं चान्तर्यामिणमिति;  
यो वा इदं कश्चिद्ब्रूयाद्वेद वेदेति, यथा वेत्थ तथा ब्रूहीति ॥ १ ॥

atha hainamūddālaka āruṇiḥ papraccha;  
yājñavalkyeti hovāca, madreṣvavasāma patañcalasya  
kāpyasya gr̥heṣu yajñamadhīyānāḥ; tasyāsīdbhāryā  
gandharvagr̥hītā, tamapṛcchāma ko'sīti; so'bravītkabandha  
ātharvaṇa iti; so'bravītpatañcalaṃ kāpyaṃ yājñikāṃśca,  
vettha nu tvam kāpya tatsūtraṃ yenāyaṃ ca lokaḥ  
paraśca lokaḥ sarvāṇi ca bhūtāni saṃdṛbdhāni bhavantīti;  
so'bravītpatañcalaḥ kāpyaḥ, nāhaṃ tadbhagavanvedeti,  
so'bravītpatañcalaṃ kāpyaṃ yājñikāṃścaḥ, vettha nu tvam  
kāpya tamantaryāmiṇaṃ ya imaṃ ca lokaṃ paraṃ ca lokaṃ  
sarvāṇi ca bhūtāni yo'ntaro yamayatīti; so'bravītpatañcalaḥ  
kāpyaḥ, nāhaṃ taṃ bhagavanvedeti; so'bravītpatañcalaṃ  
kāpyaṃ yājñikāṃśca, yo vai tatkāpya sūtraṃ vidyāttaṃ  
cāntaryāmiṇamiti sa brahmavit, sa lokavit, sa devavit,  
sa vedavit, sa bhūtavit, sa ātmavit, sa sarvaviditi;  
tebhyo'bravīt; tadahaṃ veda;  
taccettvam yājñavalkya sūtramavidvāṃstaṃ cāntaryāmiṇaṃ  
brahmagavīrudajase, mūrdhā te vipatiṣyatīti;  
veda vā ahaṃ gautama tatsūtraṃ taṃ cāntaryāmiṇamiti;  
yo vā idaṃ kaścidbrūyādvēda vedeti, yathā vettha tathā brūhīti ॥ १ ॥

Then Uddālaka, the son of Aruṇa, asked him. ‘Yājñavalkya,’ he said, ‘in Madra we lived in the house of Patañcala Kāpya (descendant of Kapi), studying the scriptures on sacrifices. His wife was possessed by a Gandharva. We asked him who he was. He said, “Kabandha, the son of Atharvan.” He said to Patañcala Kāpya and those who studied the scriptures on sacrifices, “Kāpya, do you know that Sūtra by which this life, the next life, and all beings are held together?” Patañcala Kāpya said, “I do not know it, sir.” The Gandharva said to him and the students, “Kāpya, do you know that Internal Ruler who controls this and the next life and all beings from within?” Patañcala Kāpya said, “I do not know Him, sir.” The Gandharva said to him and the students, “He who knows that Sūtra and that Internal Ruler as above indeed knows Brahman, knows the worlds, knows the gods, knows the Vedas, knows the beings, knows the self, and knows everything.” He explained it all to them. I know it. If you, Yājñavalkya, do not know that Sūtra and that Internal Ruler, and still take away the cows that belong only to the knowers of Brahman, your head shall fall off.’ ‘I know, O Gautama, that Sūtra and that Internal Ruler.’ ‘Any one can say, “I know, I know.” Tell us what you know.’ [3 - 7 - 1]

#### 4) Pravishat Jeeva Rupataha :

- Lord pervades in every cell of the body.
- We fail to notice the glory of Ishvara in the body, because we take the body to be mine.
- Body is glorious manifestation of the universal power of Maya Shakti, not glory of ego.

Glory of Blub	Glory of Body
Electricity	Awareness

## Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः  
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

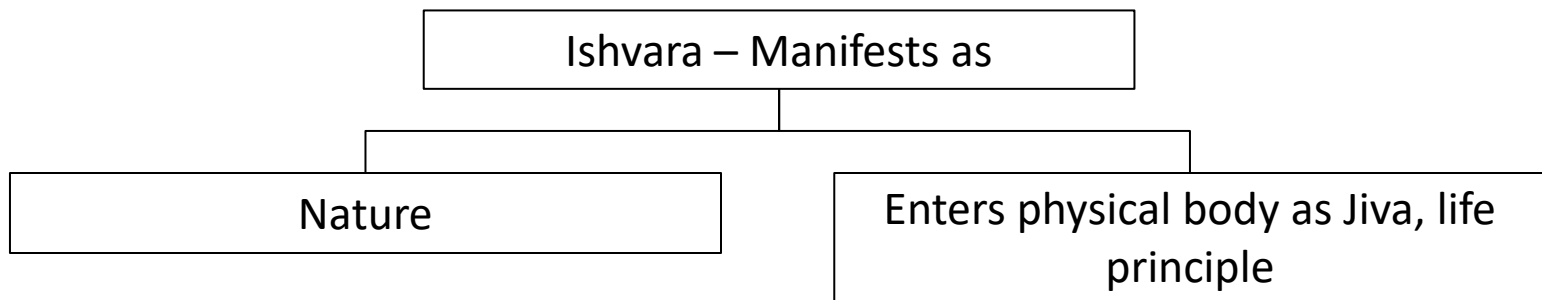
*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah  
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 verse 2]

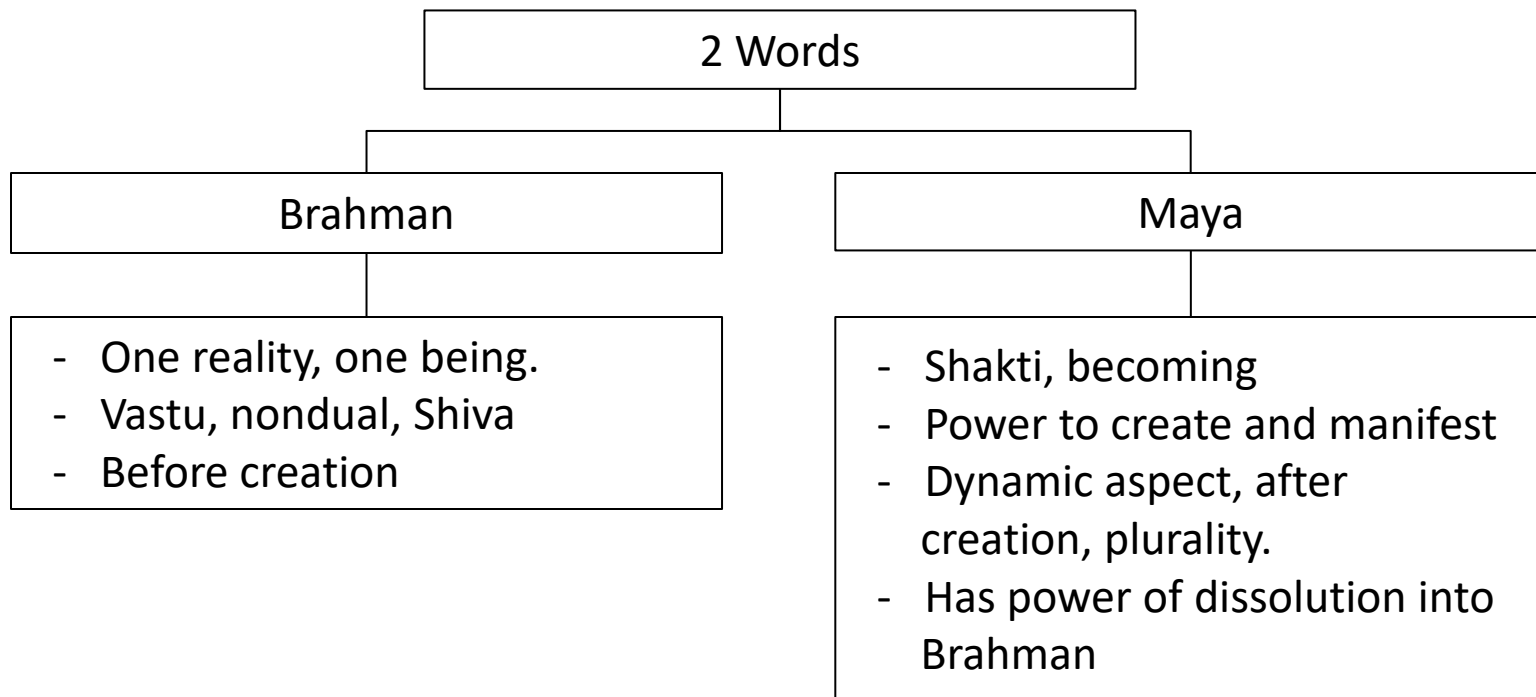
- When universal power reflects in one organism, it bursts with glory of life.
- Ishvara entered the body, manifest in body, ready to be cognized.

Sleep	Waking
<ul style="list-style-type: none"><li>- Can't recognise faculties in the body</li></ul>	<ul style="list-style-type: none"><li>- Ego, I, Shadow I rises, appropriates all glory to himself.</li><li>- Ego says : Body is one, house is mine.</li><li>- Misconception</li><li>- Body belongs to Maya Shakti of Ishvara.</li></ul>

- Human being is a divine being.
- Teaching for “Ego I”
- Ishvara is the unity of man and nature.



- In Vedanta only manifestation, no creation.



- Can't separate Brahman from Maya Shakti.
- After creation, plurality invoked in Brahman called Maya Shakti.
- God visualized in the heart as Chinmaya, Chaitanyam, consciousness.

## Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |  
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ  
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

## Brihadaranyaka Upanishad :

ॐ । पूर्णमदः पूर्णमिदं  
पूर्णात्पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥  
ॐ खं ब्रह्म ।  
खं पुराणम्; वायुरं खम् इति  
ह स्माह कौरव्यायणीपुत्रः;  
वेदो'यं ब्राह्मणा विदुः;  
वेदैनेन यद्वेदितव्यम् ॥ १ ॥

om | pūrṇamadaḥ pūrṇamidam  
pūrṇātpūrṇamudacyate |  
pūrṇasya pūrṇamādāya  
pūrṇamevāvaśiṣyate ||  
om khaṃ brahma |  
khaṃ purāṇam; vāyuraṃ kham iti  
ha smāha kauravyāyaṇīputraḥ;  
vedo'yaṃ brāhmaṇā viduḥ;  
vedainena yadveditavyam || 1 ||

Om. That (Brahman) is infinite, and this (universe) is infinite. The infinite proceeds from the infinite. (Then) taking the infinitude of the infinite (universe), it remains as the infinite (Brahman) alone. [5 - 1 - 1]

## Svetasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।  
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।  
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

## Taittiriya Upanishad :

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।  
अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो  
विदुरिति तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

asanneva sa bhavati | asadbrahmeti veda cet |  
asti brahmeti cedveda | santamenam tato  
viduriti tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (They) the world knows him to be existent. Of the former (Anandamaya Kosa), the self is the essence. [2 - 6 - 1]





## Mundak Upanishad :

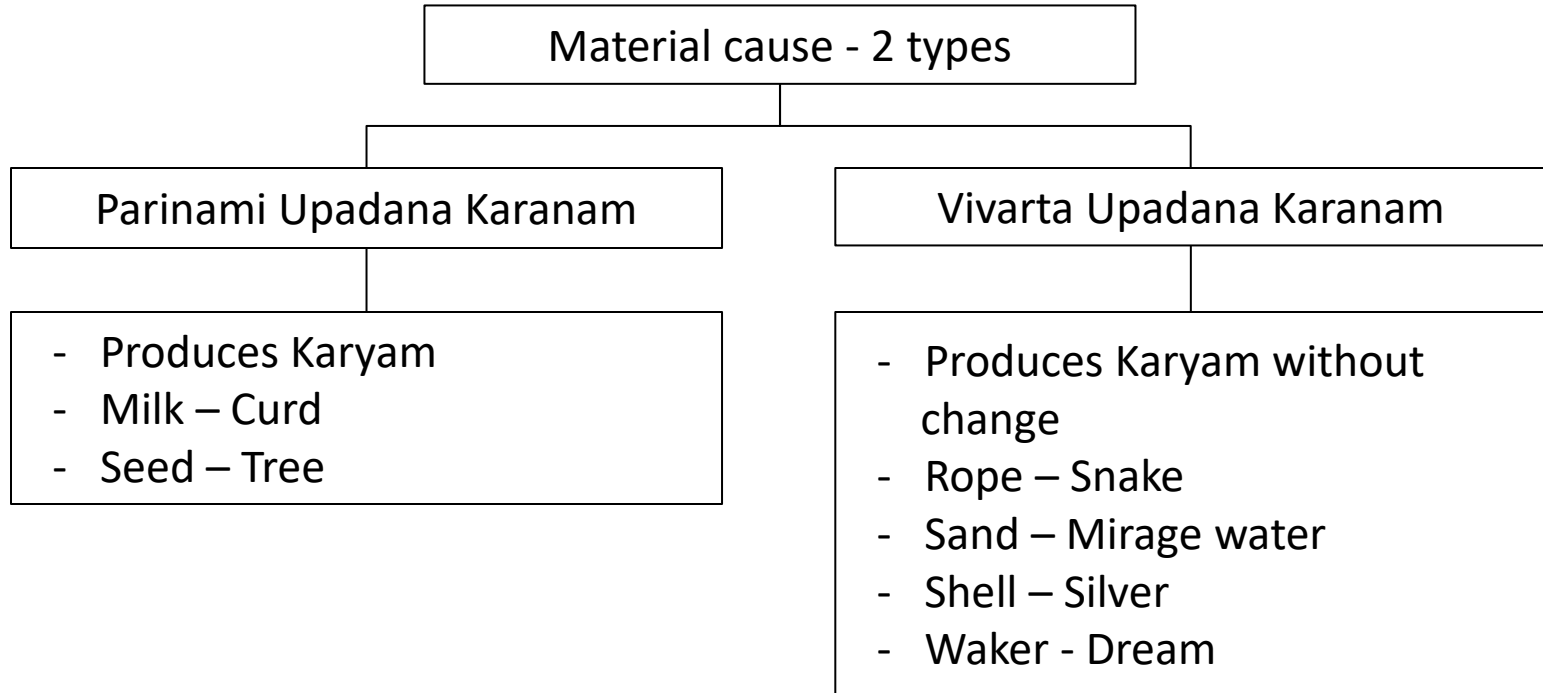
यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।

यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,

Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam ॥ 7 ॥

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]



Mixture of Parinami -  
Upadana

Gold – Ornament

Wood – Furniture

Clay – Pot

- **Maya, Anirvachaniam, lower order of reality in Brahman**
- Example : Reflection in mirror, not 2<sup>nd</sup> person, not attribute, part of person, or separate from person.
- Adhyastham, superimposition.
- With inexplicable Maya, Brahman becomes Vivarta Upadana Karanam of Universe.

**Taittiriya Upanishad :**

स यश्चायं पुरुषे । यश्चासावादित्ये ।  
स एकः स य एवंवित् । अस्माल्लोकात् प्रेत्य ।  
एतमन्नमयमात्मानमुपसङ्क्रामति ।  
एतं प्राणमयमात्मानमुपसङ्क्रामति ।  
एतं मनोमयमात्मानमुपसङ्क्रामति ।  
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।  
एतमानन्दमयमात्मानमुपसङ्क्रामति  
तदप्येष श्लोको भवति ॥ ११ ॥

sa yaścāyaṃ puruṣe | yaścāsāvāditye |  
sa ekaḥ sa ya evaṃvit | asmāḷlokāt pretya |  
etamannamayamātmānamupasaṅkrāmati |  
etaṃ prāṇamayamātmānamupasaṅkrāmati |  
etaṃ manomayamātmānamupasaṅkrāmati |  
etaṃ vijñānamayamātmānamupasaṅkrāmati |  
etamānandamayamātmānamupasaṅkrāmati  
tadapyeṣa śloko bhavati ॥ 12 ॥

The reality in the core of man and the reality which is in the sun are one. He who knows this, on Leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... Regarding this there is the following Vaidika Verse.  
[2 - 8 - 12]

Pratibimba Ananda	Svarupa Ananda
<ul style="list-style-type: none"> <li>- Priya, Moda, Pramoda related to Vrittis</li> <li>- Limited in time, mind</li> </ul>	<ul style="list-style-type: none"> <li>- Non-experiential Ananda</li> <li>- Unlocated</li> </ul>

- Paramatma converts himself into waking world, like waker converts himself into dream world.
- Maya does not have independent existence, has borrowed existence, hence Mithya.

### Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।  
तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।  
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,  
sa tapastaptva idam sarvamasrjata yadidam kinca,  
tatsrastva tadevanupravisat,  
tadanupravisya sacca tyaccabhavat,  
niruktam canirukatam ca, nilayanam canilayanam ca  
vijnanam cavijnanam ca,  
satyam canrtam ca satyamabhavat,  
yadidam kinca, tatsatyamityacaksate,  
tadapyesa sloko bhavati || 3 ||

He desired, “I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

- Paramatma enters Sukshma Shariram in the form of reflected consciousness called Chidabhasa.

### Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।  
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति  
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |  
ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti  
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [2 - 4 - 1]

- All living beings originate from Brahman and resolve in Brahma.

## Verse 2 :

विष्ण्वाद्युत्तमदेहेषु प्रविष्टो देवता भवेत् ।  
मर्त्याद्यधमदेहेषु स्थितो भजति मर्त्यताम् ॥२॥

viṣṇvādyuttamadeheṣu praviṣṭo devatābhavat ।  
martyādyadhamadeheṣu sthito bhajati devatām ॥२॥

Entering the Superior Bodies like that of Vishnu, he became the deities; and remaining in the inferior bodies like that of men He worships the deities. [Chapter 10 - Verse 1]

- There is gradation in organisms when life reflects in them.
- Inferior – Superior depends on reflecting medium (Upadhi).
- Deities, human, animal.
- 4 legged animals, 2 legged human beings.
- Adhama Deha – Martyadhi – Animals.

Indra	Human	Insects
Long life span	Medium life span	Low life span

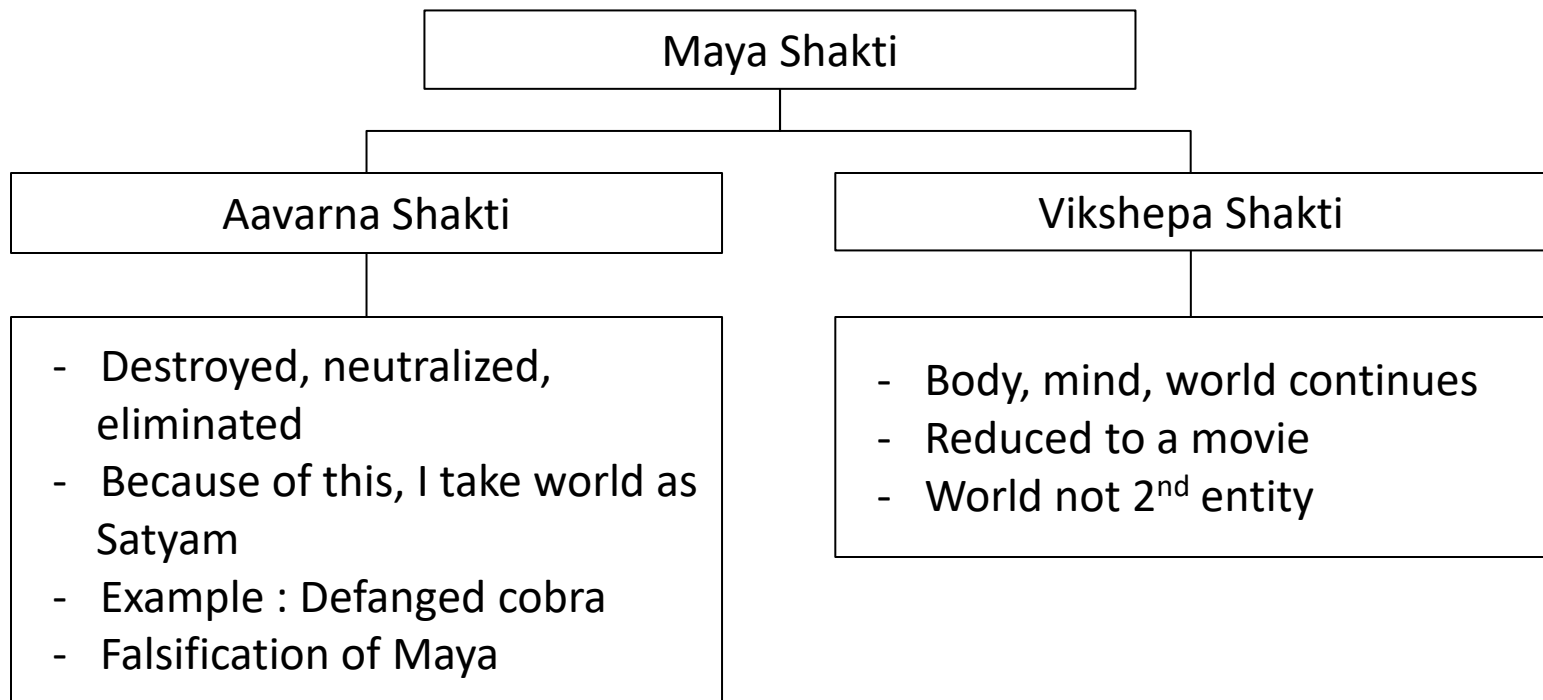
- World is manifestation of a perfect reality.
- Limitless self covered by Trigunatmika Maya.
- Limitations of body – mind superimposed on the self.
- All grace comes from within, Atma Krupa, not from outside.

<b>Sukshma Shariram</b>	<b>Karana Shariram</b>
<ul style="list-style-type: none"> <li>- Created after subtle Panchabuta are created</li> <li>- Not uniform, has Taratamyam</li> </ul>	<ul style="list-style-type: none"> <li>- Avidya</li> <li>- Anaadi</li> <li>- Not created</li> <li>- Exists always</li> <li>- Within Brahman</li> <li>- Has gradation of Punya – Papam</li> <li>- Always there</li> </ul>

<b>Samanya Karanam</b>	<b>Visesha Karanam</b>
<ul style="list-style-type: none"> <li>- Bhagawan</li> <li>- Chaitanyam</li> <li>- Awareness</li> <li>- No gradation</li> </ul>	<ul style="list-style-type: none"> <li>- Karma</li> <li>- Has gradation</li> </ul>

- Chidabhasa – not separate entity, lower version of Paramatma only.



- Once Aavarnam goes, binary format accepted.

### Verse 3 :

अनेकजन्मभजनात् स्वविचारं चिकीर्षति ।  
विचारेण विनष्टायां मायायां शिष्यते स्वयम् ॥३॥

anekajanmabhajanātsvavicāraṃ cikīrṣati ।  
vicāreṇa vinaṣṭāyāṃ māyāyāṃ śiṣyate svayam ॥ ३ ॥

Due to the Practice of devotions in Many lives the Jiva Desires to reflect Upon his nature. When by enquiry and reflection Maya is Negated the Self alone remains. [Chapter 10 - Verse 3]

- By Atma Vichara, Maya is eliminated
- Self alone remains.

### Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,  
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

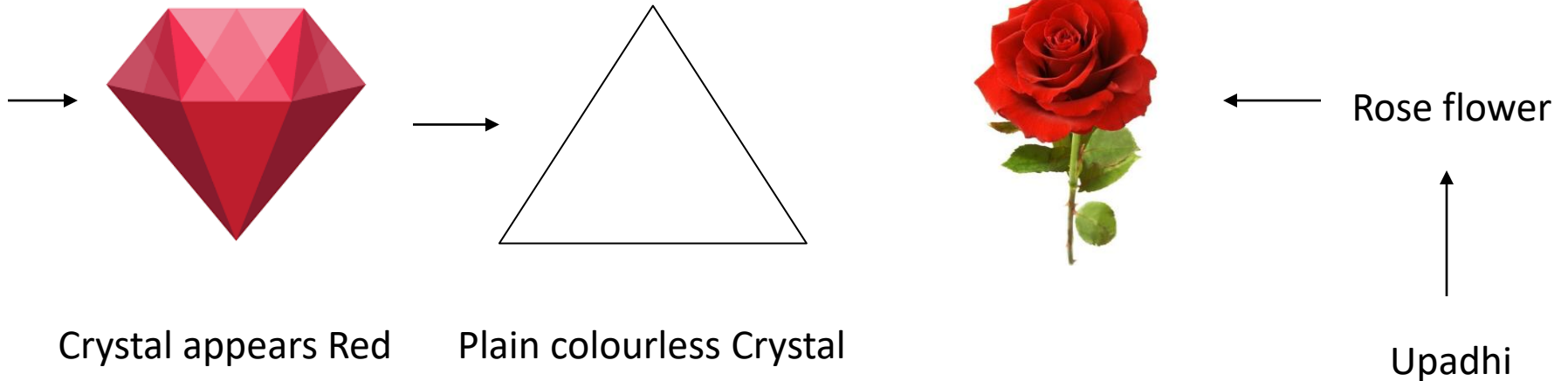
Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Jiva negates mind, body, universe, accepts Chit Svarupa
- Moksha is falsification of the world.



I am	I feel
<ul style="list-style-type: none"> <li>- Poornaha</li> <li>- Life of being</li> </ul>	<ul style="list-style-type: none"> <li>- Samsara</li> <li>- Life of becoming</li> <li>- Properties of body – Mind superimposed, Adhyasa</li> <li>- Property of bulb imputed to electricity.</li> <li>- 10W /40W / 1000W.. instead if one electricity, universal, limitless.</li> </ul>

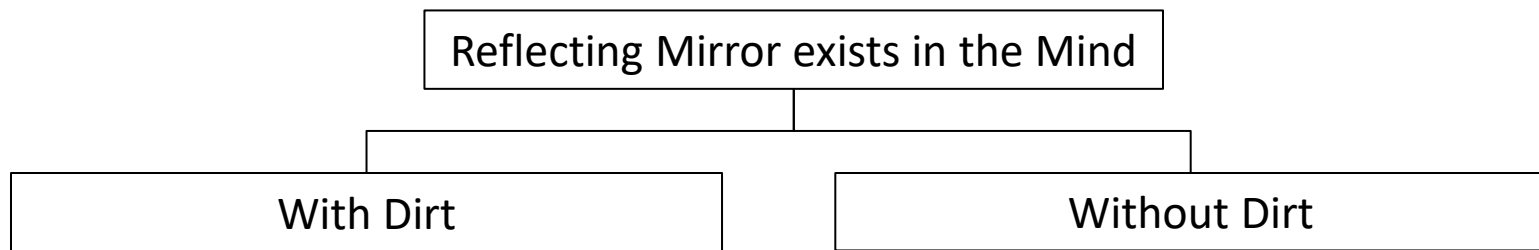
- Body – Mind = Upadhi
- Properties imputed to the infinite awareness
- When mistake happens, Body – Mind called Upadhi.



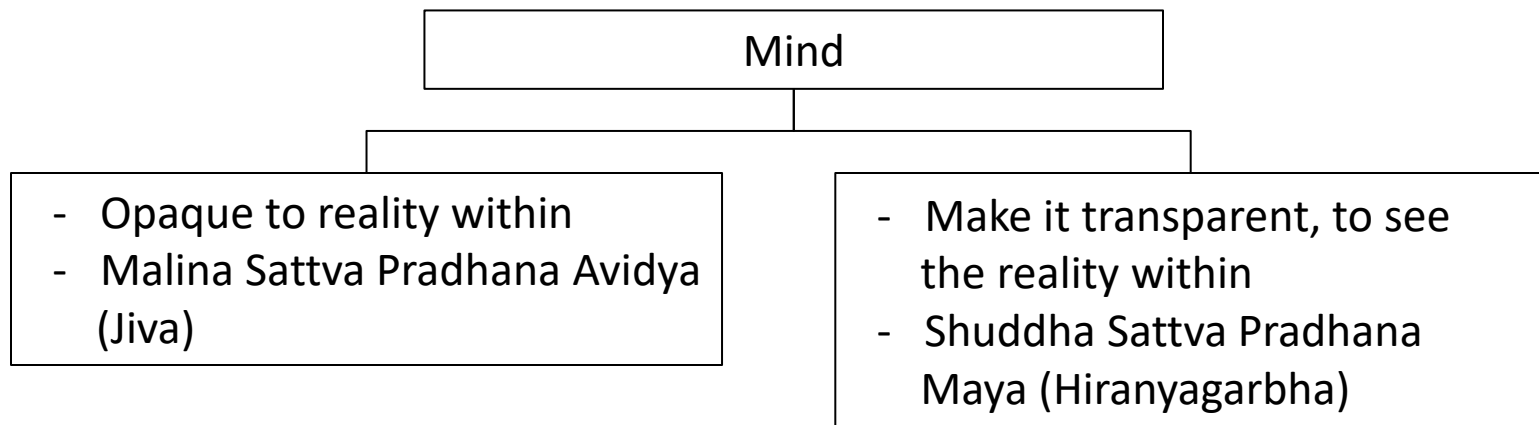
Awareness takes itself as limited	Limitless awareness	Body – Mind ↓ Waking / Dream / Sleep
<ul style="list-style-type: none"> <li>- Self becomes waker I, dreamer I, sleeper I</li> </ul>	<ul style="list-style-type: none"> <li>- Timeless, spaceless</li> <li>- Kshetrajna</li> <li>- Birthless</li> <li>- Deathless</li> <li>- Real I</li> <li>- Self</li> <li>- Aham Brahma Asmi</li> <li>- Knowing the changeless, eternal knower is the ultimate teaching of Upanishads</li> </ul>	<ul style="list-style-type: none"> <li>- Ego I = Waker I + Dreamer I + Sleeper I ↑</li> <li>- Upadhi level Vyavaharika</li> <li>- Manifests, unmanifests Prakrti, Kshetram</li> <li>- Adhyasa</li> <li>- Understand Upadhi clearly to come out of Samsara.</li> </ul>

- **When sense organs closed, body awareness goes.**
- Birth, death only for the Sthula Shariram, lower level.
- I came intro Samsara in this life because of ignorance of my Satchit Ananda Svarupam.
- I walk into net of desires and fears (Samsara) and get bound.
- Open eyes, walk out of the net.

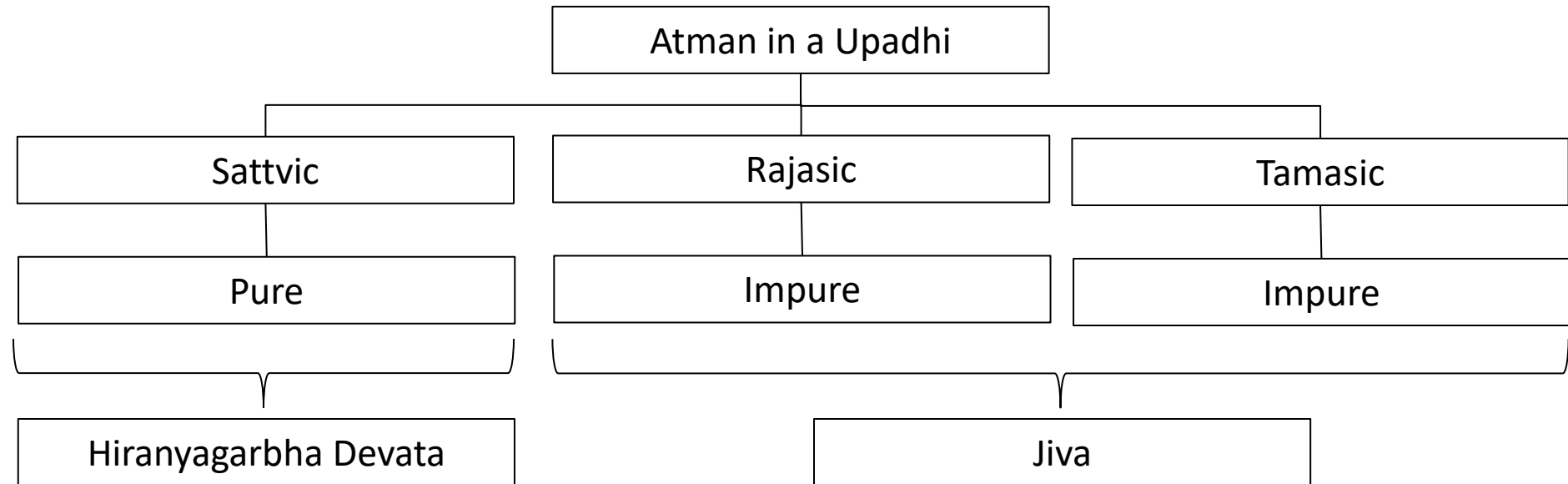
- Close eyes, doing rituals, no use.
- Ignorance is in the mind, purify the mind through rituals, Upasana.
- Raaga Dvesha is impurity of the mind.
- Knowledge happens in the mind.
- See Satchit Atma in the mirror of the mind.
- Mind dirty with Kama, Krodha, Lobha, Madha, Matsaryam.



- Impure mind veils ever pure Atma.



- There is an apparent superiority, inferiority due to Upadhi.



- Every thought, word, action is inspired by identification with the body, Tamo Guna Pradhana.
- Throughout life, we act as isolated egos in separate bodies.
- Ignorance is serious problem of identification with body – mind.
- In Jiva, Tamo Guna dominates – Me – Mine.
- In Hiranyagarbha, it appears that he has no body identification.
- All our energy spent in catering to the Gunas of the body.
- Rise above body identification, remaining in the body.

### a) Sva Vicharam Chikirshitaha :

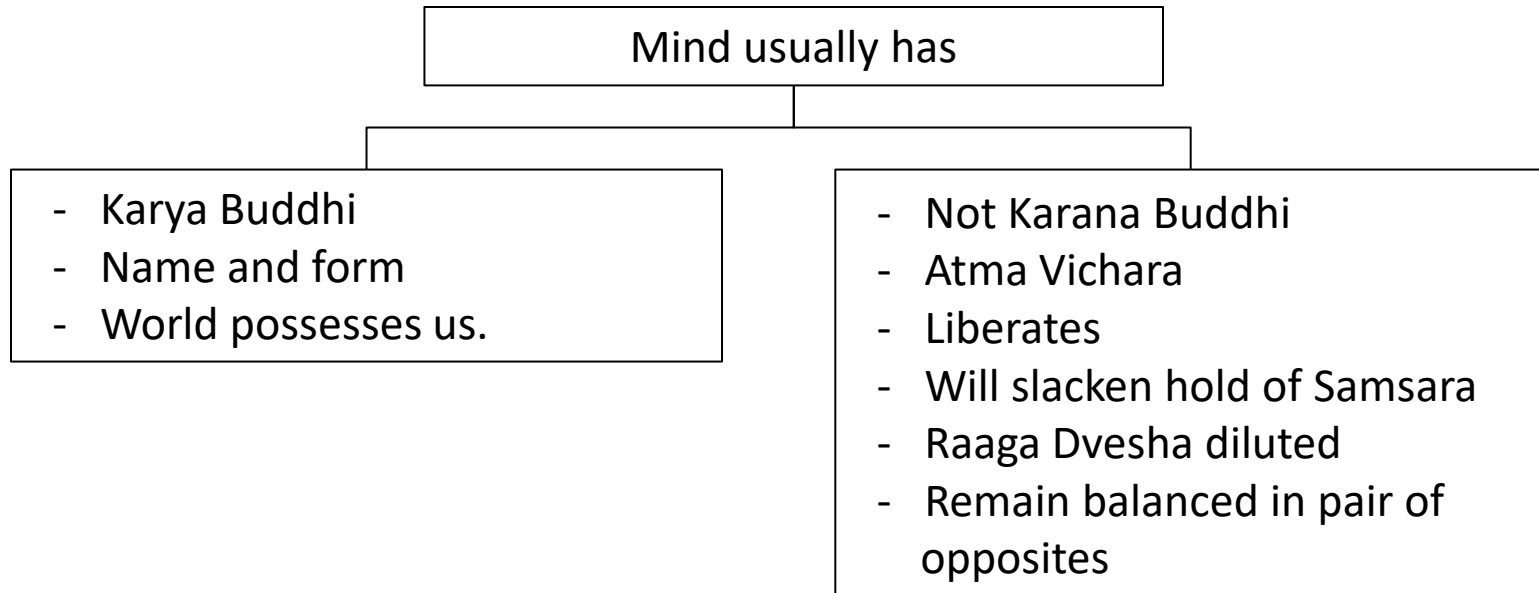
- Have desire to know, enquire, contemplate on Atma.
- Journey by oneself to ones' "Self".

Gita :

कर्मण्येवाधिकारस्ते  
मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूः  
मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

karmaṇyēvādhikārastē  
mā phalēṣu kadācana |  
mā karmaphalahēturbhūḥ  
mā tē saṅgō'stvakarmaṇi || 2-47 ||

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]



- Relate to the world with Karana Buddhi.
- Will abide in awareness, Atma.
- Will see divinity all around
- No rich, poor, interior – superior, all divine.

### Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्  
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,  
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

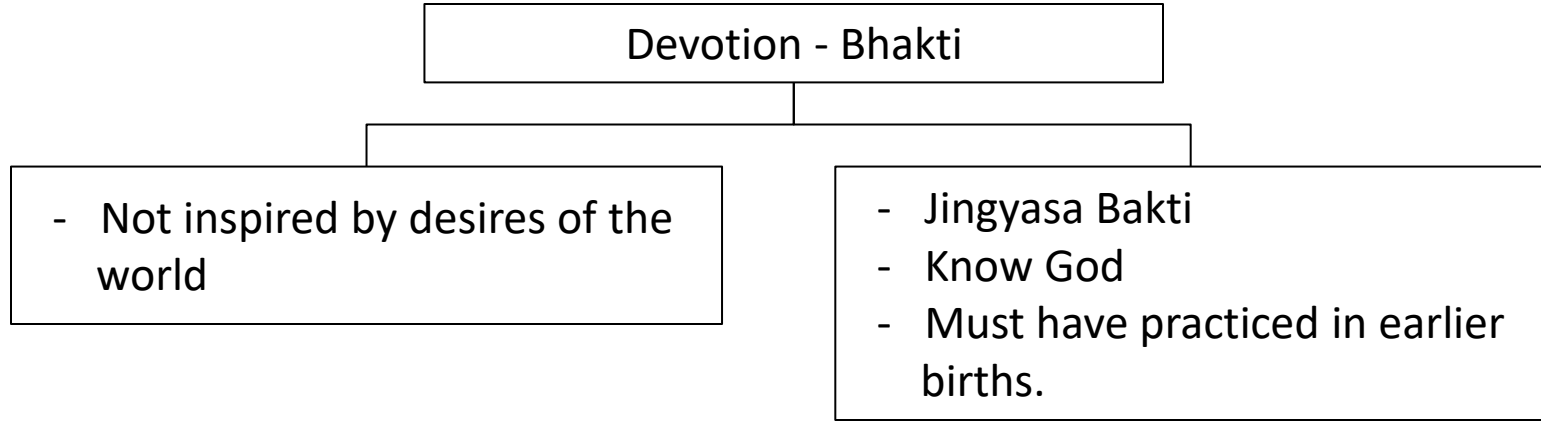
All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

- Do enquiry of Karanam in Vedanta to train mind for higher knowledge.

### [Revision Verse 1 + 2 :

- Reality is one.
- See the world as superimposition on reality.
- There should be steady remembrance of awareness during crisis, our capital (Secret of success.)

## b) Aneka Janma Bajanat :



## Gita :

बहूनां जन्मनामन्ते  
ज्ञानवान्मां प्रपद्यते ।  
वासुदेवः सर्वमिति  
स महात्मा सुदुर्लभः ॥ ७-१९ ॥

**bahūnām janmanām antē  
jñānavān māṃ prapadyatē |  
vāsudēvaḥ Sarvam iti  
sa mahātmā sudurlabhaḥ || 7-19 ||**

At the end of many births, the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find. [Chapter 7 – Verse 19]

- One who gains knowledge of self reaches the Lord.

## Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः  
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah  
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

**Preceptor :** It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 - Verse 2]

- Source of eyesight = Atma.

## Adhyatma Yoga :

- Watch life as neutral witness.
- Ego appropriates glory of Atma to itself.
- Stop appropriating, get a cosmic vision
- Take clue from effect, reach the source.
- Manifestation of the SELF as the world is already there in the body as reflection of universal Atma.
- Recognise, you are a free person, free from the tyranny of the mind by owning consciousness and dropping mind as the SELF.
- Discover within yourself this ever free Atma.



## Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति,  
आत्मनस्तु कामाय पतिः प्रियो भवति ।  
न वा अरे जायायै कामाय जाया प्रिया भवति,  
आत्मनस्तु कामाय जाया प्रिया भवति ।  
न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति,  
आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।  
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति,  
आत्मनस्तु कामाय वित्तं प्रियं भवति ।  
न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति,  
आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।  
न वा अरे कशत्रस्य कामाय कशत्रं प्रियं भवति,  
आत्मनस्तु कामाय कशत्रं प्रियं भवति ।  
न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,  
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति ।  
न वा अरे देवानां कामाय देवाः प्रिया भवन्ति,  
आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।  
न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति,  
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।  
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति,  
आत्मनस्तु कामाय सर्वं प्रियं भवति ।  
आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो  
निदिध्यासितव्यो मैत्रेयि; आत्मनि खल्वरे  
दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ६ ॥

sa hovāca, na vā are patyuh kāmāya patiḥ priyo bhavati,  
ātmanastu kāmāya patiḥ priyo bhavati |  
na vā are jāyāyai kāmāya jāyā priyā bhavati,  
ātmanastu kāmāya jāyā priyā bhavati |  
na vā are putrāṇām kāmāya putrāḥ priyā bhavanti,  
ātmanastu kāmāya putrāḥ priyā bhavanti |  
na vā are vittasya kāmāya vittam priyam bhavati,  
ātmanastu kāmāya vittam priyam bhavati |  
na vā are paśūnām kāmāya paśavaḥ priyā bhavanti,  
ātmanastu kāmāya brahma priyam bhavati |  
na vā are kśatrasya kāmāya kśatram priyam bhavati,  
ātmanastu kāmāya kśatram priyam bhavati |  
na vā are lokānām kāmāya lokāḥ priyā bhavanti,  
ātmanastu kāmāya lokāḥ priyā bhavanti |  
na vā are devānām kāmāya devāḥ priyā bhavanti,  
ātmanastu kāmāya devāḥ priyā bhavanti |  
na vā are vedānām kāmāya vedāḥ priyā bhavanti,  
ātmanastu kāmāya bhūtāni priyāṇi bhavanti |  
na vā are sarvasya kāmāya sarvam priyam bhavati,  
ātmanastu kāmāya sarvam priyam bhavati |  
ātmā vā are draṣṭavyaḥ—śrotavyo mantavyo  
nididhyāsitaḥ maitreyi; ātmani khalvare dr̥ṣṭe  
śrute mate vijñāta idaṁ sarvam viditam || 6 ||

He said, 'It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [4 - 5 - 6]

- All things, beings are loved in the world because one ones own SELF.
- Bundle of Raaga – Dvesha = Person.
- Likes and dislikes sully the knowledge of the SELF in the intellect.

- **Seeing not gazing**
- **Sravanam not hearing but listening.**

**Sravanam :**

- Listen with effort to help assimilate essence of teaching.
- Brahma Satyam, Jagan Mithya, Jeevo Braheiva Na Paraha.

## Brahma Jnana Valli Mala :

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।  
अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥ २० ॥

brahma satyam jaganmithya jivo brahmaiva naparah ।  
anena vedyam sacchastram iti vedantadindimah ॥ 20 ॥

Brahma is Truth, the world of objects and beings is false, and the egocentric sense of separateness (Jeeva) is itself in fact nothing other than Brahman. That by which this Truth is known is the truest science, the Science of sciences, thus roars Vedanta. [Verse 20]

- Content of statement must be with you in you
- Food, taken in the mouth and munched.
- Listen to Shastra and contemplate
- Don't listen with an attitude to judge but to understand meaning of shastre.
- There is a distance between teaching and experiences in life.
- Knowledge and experience.

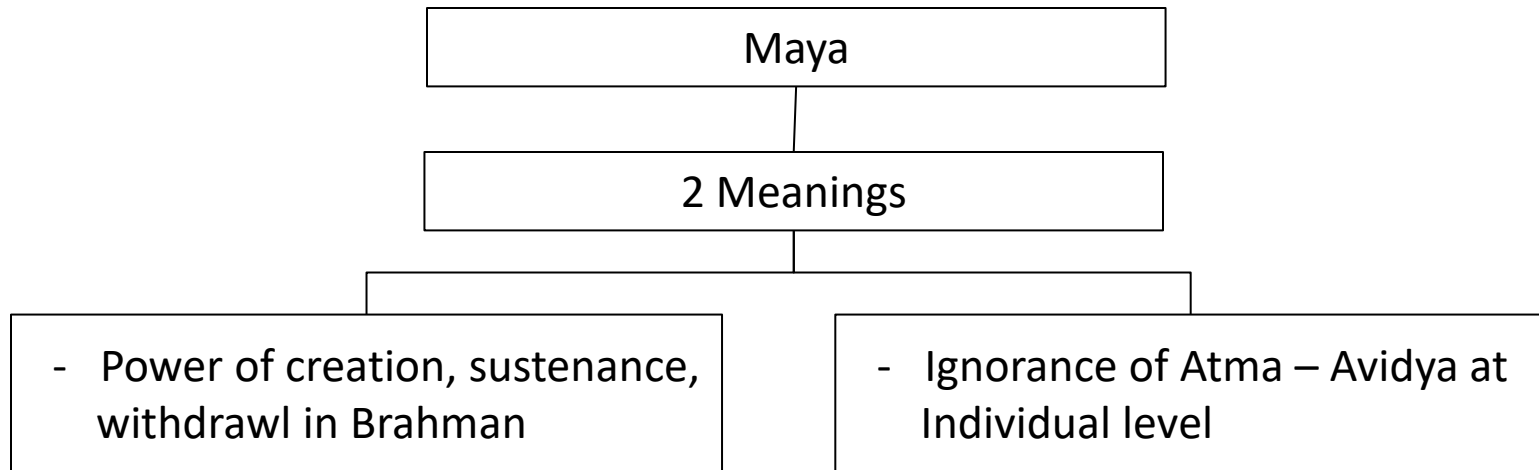
## Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा  
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति  
तथा सोम्येति होवाच ॥ ६.८.७ ॥  
॥ इति अष्टमः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyam sa ātmā  
tattvamasi śvetaketu iti bhūya eva mā bhagavānvijñāpayatviti  
tathā somyeti hovāca || 6.8.7 ||  
|| iti aṣṭamaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 8 - 7]

- Tat Tvam Asi – Taught 9 times.
- To overcome attachment – do Japa – Om Nama Shivaya...
- Ask God to help you to get out of attachments at the beginning of Japa.
- Overcome overwhelming Vasanas.
- Your mind is your tormentor.
- Watch the thief called the mind and conquer the process.
- Fortify Sravanam with Mananam for realisation of Atma.
- Life becomes bearable.



- Once ignorance is dispelled, I remain what I am, nothing newly accomplished.
- What is accomplished by Karma, effort will be Lost.
- Transparent mirror remains when dirt removed, sun shines when clouds go away.
- My fulfillment in life is within me.

## Verse 4 : Important Verse

अद्वयानन्दरूपस्य सद्वयत्वं च दुःखिता ।

बन्धः प्रोक्तः स्वरूपेण स्थितिर्मुक्तिरितीयते ॥४॥

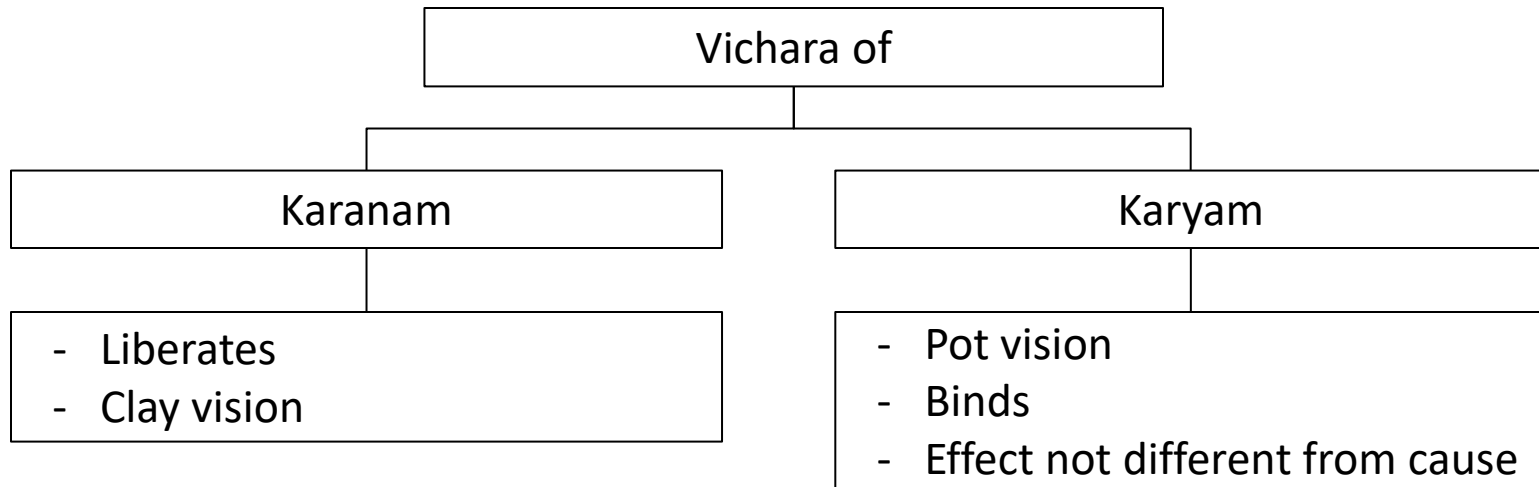
advayānandarūpasya sadvayatvaṃ ca duḥkhitā ।

bandhaḥ proktaḥ svarūpeṇa sthitirmuktiritīryate ॥ 4 ॥

The duality and misery of the secondless Self, whose nature is bliss, is called bondage. Abiding in its own nature is said to be liberation. Liberation is the restoration to the original condition of pure Spirit. [Chapter 10 - Verse 4]

- **Perception of duality, Samsara is bondage, Samsara.**
- **Abiding in self is liberation**
- I am trapped in the body, mind; world, gives me pain.
- Identification with body creates pain in ignorance.
- There is no duality in real, only Atma Jnanam which releases us from bondage.
- No 2<sup>nd</sup> thing, no rope snake.
- Do Vichara, Dukha gone.
- Running away from mind, body, world does not solve the problem
- Falsify them through Atma Jnanam
- Knowing substratum – Atma correctly solves the problem.
- Perception of duality as real must be dropped.

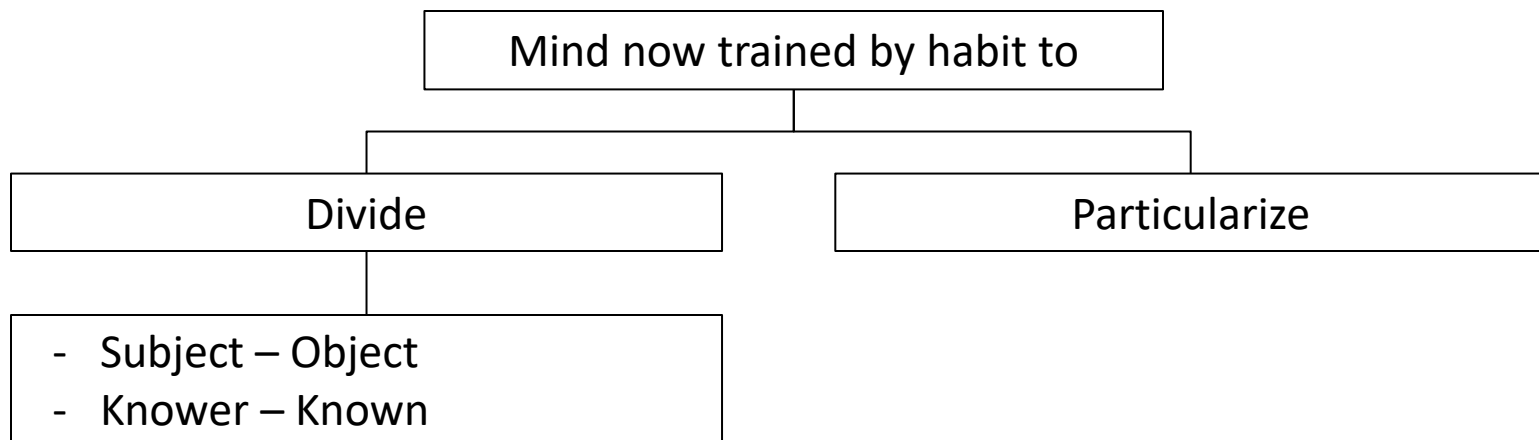
- Don't lead a life of becoming but a life be pure being by self knowledge.



#### a) Advaitam Ananda Rupasya :

- Your true nature is one without the second, Advaitam.

#### b) Sa Dvaitam Dukhita :



- I am Rich – Poor, Male – Female
- Veda teaches us to think in generalizations.

### Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्  
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,  
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

- Universal life, consciousness is one in all.
- Look at Ishvara behind flower.

Many	Chaitanyam
<ul style="list-style-type: none"> <li>- Unreal</li> <li>- Appearance</li> </ul>	<ul style="list-style-type: none"> <li>- Real, Hidden</li> <li>- One</li> </ul>

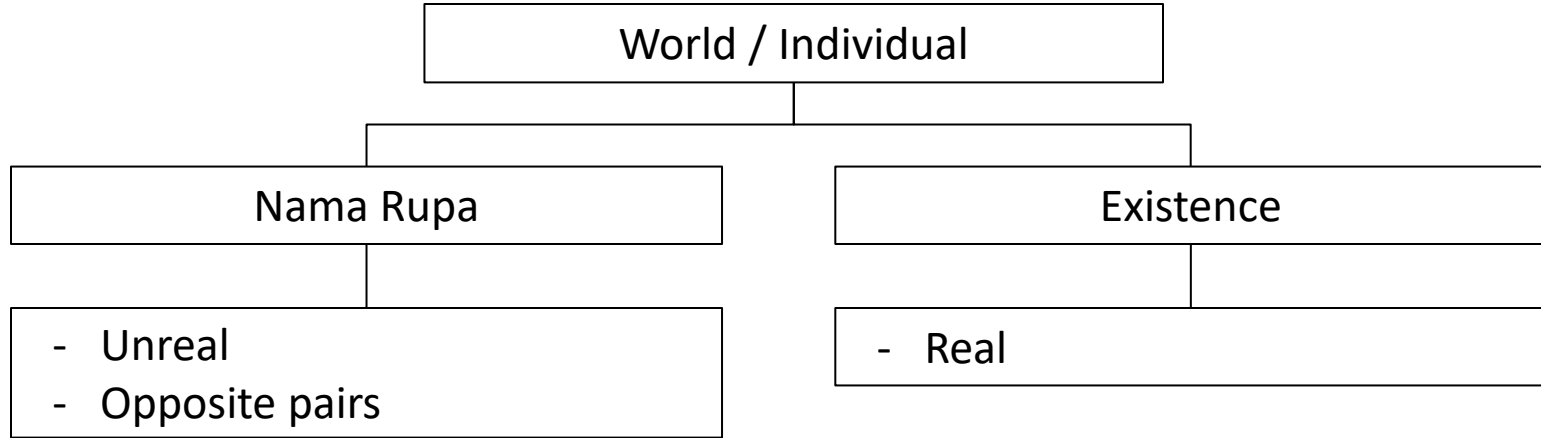
### Isavasya Upanishad :

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।  
तत्त्वं पूषन्नपावृण सत्यधर्माय दृष्टये ॥ १५ ॥

*Hiranmayena patrena satya-syapi-hitam mukham,  
tattvam pusanna-pavrunu satya-dharmaya drstaye [15]*

The face of Truth is covered by a golden lid ; remove, O Sun, that (covering) for me, the practitioner of Truth, so that I may behold It. [Verse 15]

- Glory of sun – hidden by its brilliant disc.
- Glory of Atman – hidden by Body / Mind / Intellect.



- Habit of taking appearances of plurality to be real has to be eliminated.
- Train the mind to think of nature as one reality.

Gita :

ज्ञेयः स नित्यसंन्यासी  
यो न द्वेष्टि न काङ्क्षति ।  
निर्द्वन्द्वो हि महाबाहो  
सुखं बन्धात्प्रमुच्यते ॥ ५-३ ॥

jñēyaḥ sa nityasannyāsī  
yō na dvēṣṭi na kāṅkṣati |  
nirdvandvō hi mahābāhō  
sukhaṁ bandhāt pramucyatē ||5-3||



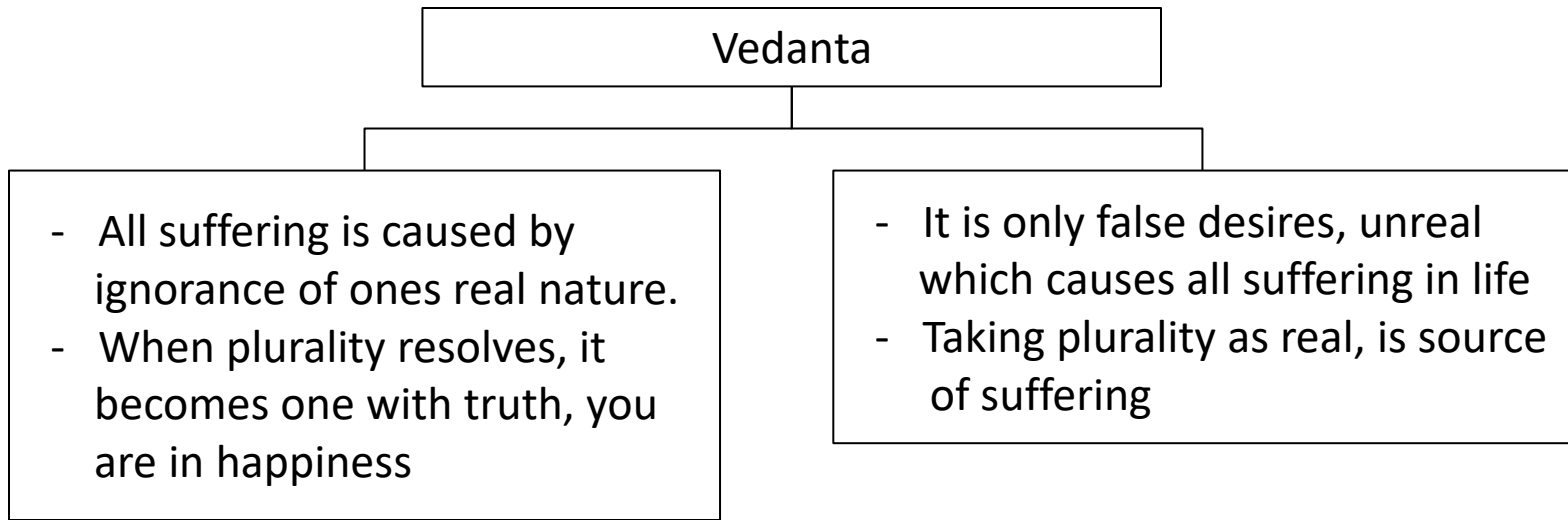
He should be known as a perpetual sannyasi who neither hates nor desire; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [Chapter 5 – Verse 3]

त्रैगुण्यविषया वेदाः  
निस्त्रैगुण्यो भवार्जुन ।  
निर्द्वन्द्वो नित्यसत्त्वस्थः  
निर्योगक्षेम आत्मवान् ॥ २-४५ ॥

**traiguṇyaviṣayā vēdāḥ**  
**nistraiguṇyō bhavārjuna |**  
**nirdvandvō nityasattvasthaḥ**  
**niryōgakṣēma ātmavān || 2-45 ||**

The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

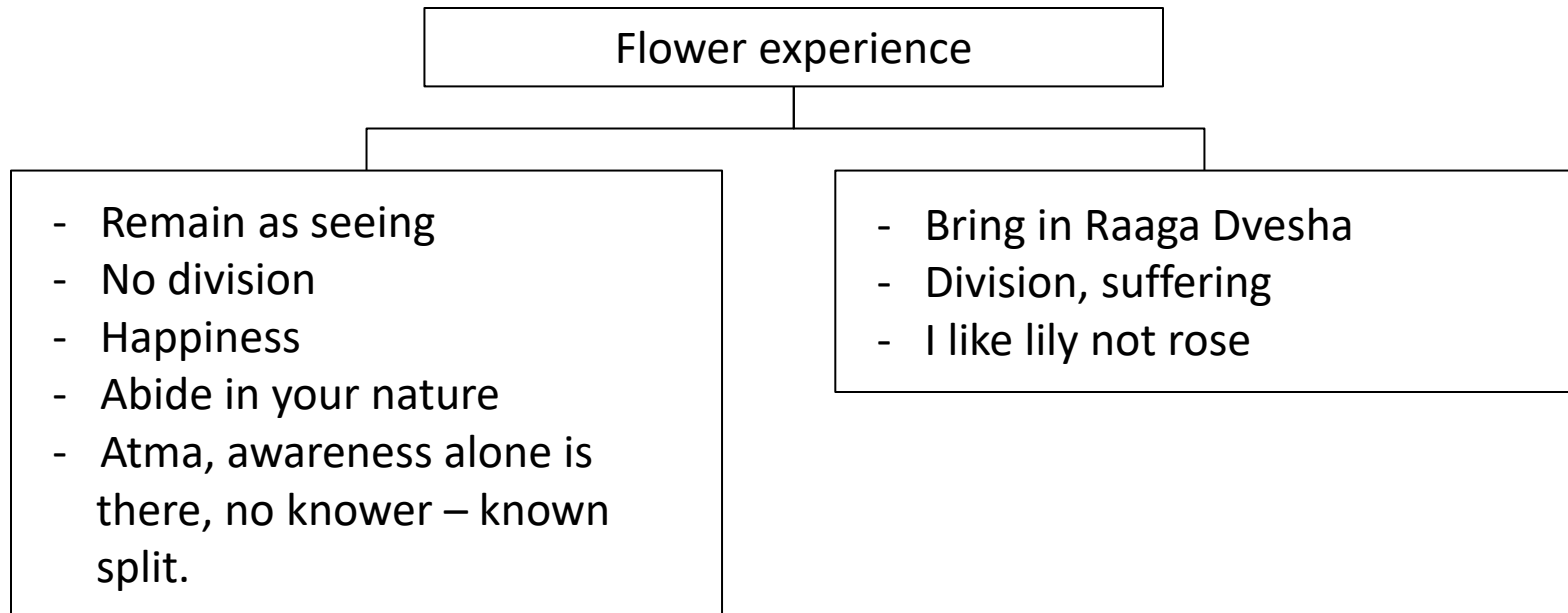
- All opposites are transitions, minds modifications.



- Advaya reality can't be known, then there is knower – known division which will make it non dual.

**• You can only be the truth, never know the truth.**

- When you split yourself, you stop being the reality
- Take division to be real and happiness ends.



**• Non dual awareness is essential content of a person, pure I, Sakshi I.**

- In that awareness there is fullness, Joy
- When world enters the mind, split happens, you take it to be real and suffer.

**• Take division of subject – object, “ego – I” as false, then no sorrow**

Awareness	Subject – Object – World
- Does not bind	- Binds

- You isolate from the whole in the desire to possess objects, beings, end in sorrow.

**c) Advayananda Rupasya Sadvayatvam Dukhita Bandaha Proktaha :**

- You are non dual awareness, you split into duality, bondage arises.
- Advayatvam, spirit of oneness, is the only source of happiness.
- Invisible reality manifests as force of Gravitation

**d) Svarupena Sthithi :**

- Ability to stay put in non-dual awareness is essential nature of a person
- World experience, isolated ego, is a shadow not reality.

Sadvayatvam	Advayatvam
<ul style="list-style-type: none"> <li>- Ego</li> <li>- Shadow</li> <li>- Falsehood</li> </ul>	<ul style="list-style-type: none"> <li>- Reality</li> <li>- Nondual awareness</li> </ul>

- Body is integrated with universal life principle, awareness, as long as it is alive.
- We are waves in ocean of life, no real separation.
- By defining a person, we cause separateness

Gita :

सुहृन्मित्रार्युदासीन  
मध्यस्थद्वेष्यबन्धुषु ।  
साधुष्वपि च पापेषु  
समबुद्धिर्विशिष्यते ॥ ६-९ ॥

suhṛn mitrāryudāsīna  
madhyasthadvēṣyabandhuṣu |  
sādhuṣvapi ca pāpēṣu  
samabuddhirviśiṣyatē ||6-9||

He, who is of the same mind to the good-hearted, friends, relatives, enemies, the indifferent, the neutral, the hateful, the righteous and the unrighteous, excels. [Chapter 6 – Verse 9]

## Verse 5 :

अविचारकृतो बन्धो विचारेण निवर्तते ।  
तस्माज्जीवपरात्मानौ सर्वदैव विचारयेत् ॥५॥

avicāraḥkṛto bandho vicāreṇa nivartate |  
tasmājjīvaparātmānau sarvadaiva vicārayet ॥ 5 ॥

Bondage is caused by want of discrimination, and is negated by discrimination. Hence one should discriminate about the Individual and Supreme Self. [Chapter 10 - Verse 5]

- Bondage is negated by Atma – Anatma Viveka, Discrimination.

Atma	Anatma / Maya
<ul style="list-style-type: none"><li>- Satyam</li></ul> <b>Katho Upanishad :</b> <ul style="list-style-type: none"><li>- Ashabdam, Asparsham..</li><li>- Requires Anatma to claim its existence as substratum</li></ul>	<ul style="list-style-type: none"><li>- Mithya</li><li>- Has beauty, novelty, but not reality</li><li>- Duality is pain like dream.</li><li>- Falsify Dvaitam</li></ul>

## Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।  
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha' rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

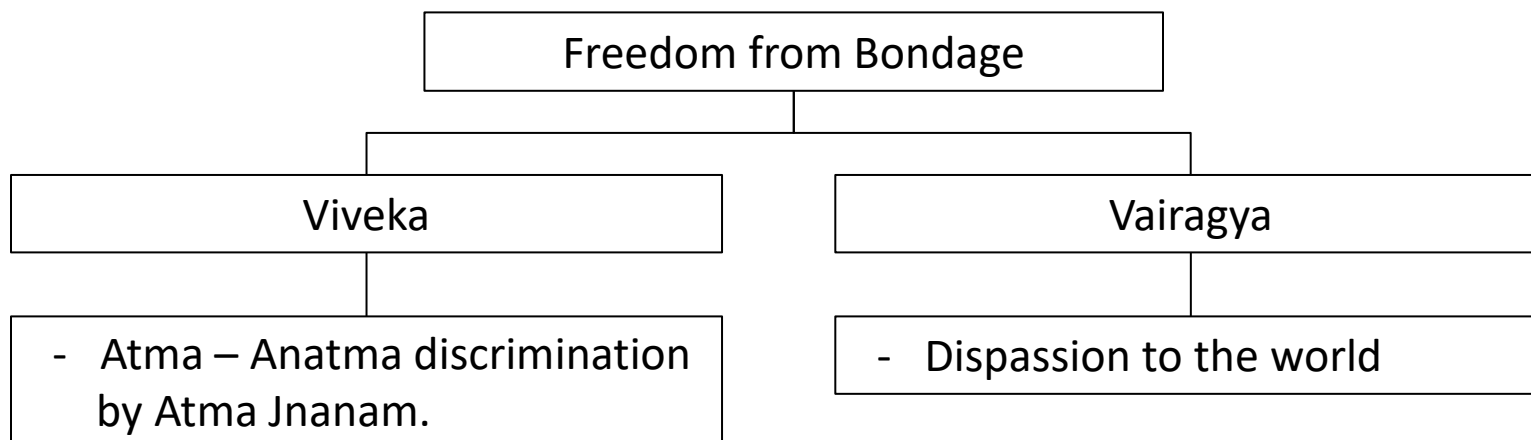
He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

## Rule :

- Forgetting my nature, I convert life to Nightmare.
- Abide in teaching.
- Enquiry into Tat, Tvam, Asi Pada ends in Moksha.
- As long you take body, mind as your SELF, Samsara is eternal.
- Create space between Body – Mind Upadhi and the SELF.
- Accept problems at Vyavaharika Body – Mind level.
- Be a witness, endure it.

## How to do Vichara – Enquiry?

- I) Are all my desires worth sacrificing my full life?
- II) What is the emptiness centred on me? Is it ignorance of my nature?



III) Am I a separate ego in a isolated body, a person or a part of totality?

- Awareness in me is the unity between me and nature.
- It is in my hands to stop imagining I am the body.
- Ego and world are shadows of consciousness, reality.
- God has to be understood within me as me.

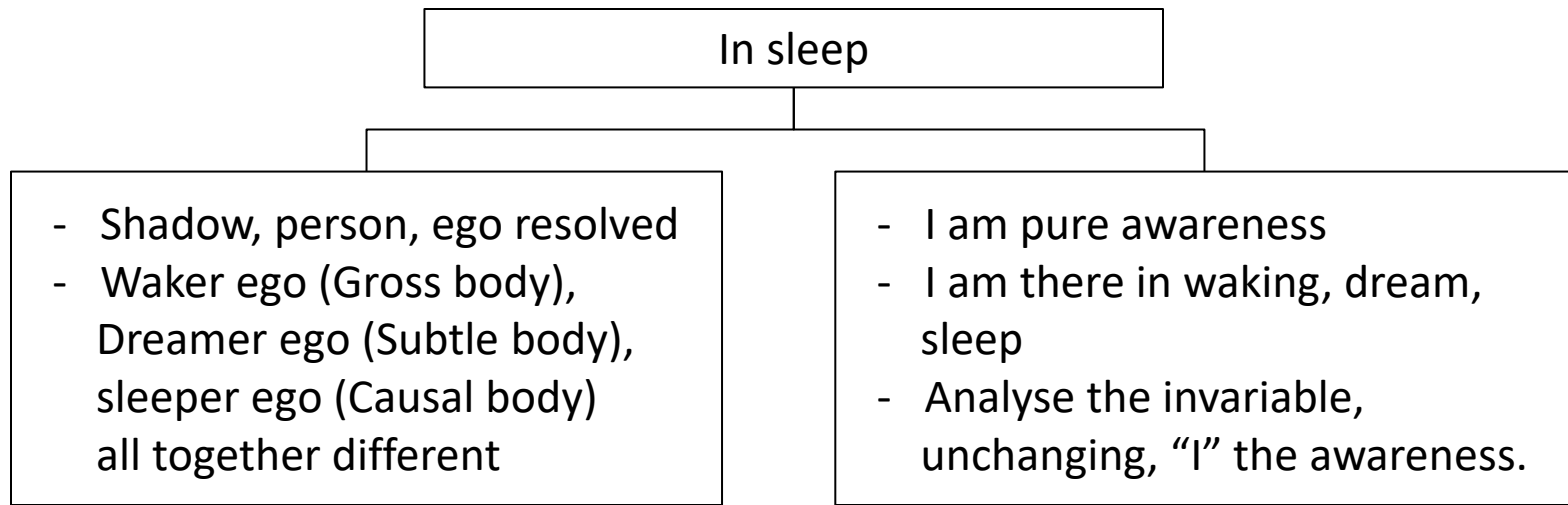
Gita :

ईश्वरः सर्वभूतानां  
हृद्देशेऽर्जुन तिष्ठति ।  
भ्रामयन्सर्वभूतानि  
यन्त्रारूढानि मायया ॥ १८-६१ ॥

īśvaraḥ sarvabhūtānām  
hṛddēśē'rjuna tiṣṭhati |  
bhrāmayan sarvabhūtāni  
yantrārūḍhāni māyayā || 18 - 61 ||

The lord dwells in the hearts of all beings, O Arjuna, causing all beings by his illusive power to revolve, as if mounted on a machine. [Chapter 18 - Verse 61]

- I am non-dual awareness.



### Example :

- King dreams he is a beggar.
- Beggar dreams he is a king.
- 2 different ego's
- In sleep ego is not there, Sakshi happily at peace.

### Lesson :

- I am witness to egoless state, my real nature, Turiyam.
- Ego I comes and goes as per law of Karma.
- I stop imagining that to be my real nature.

### Enquire :

- Is world a reality or another appearance like the dream?



## Topic II :

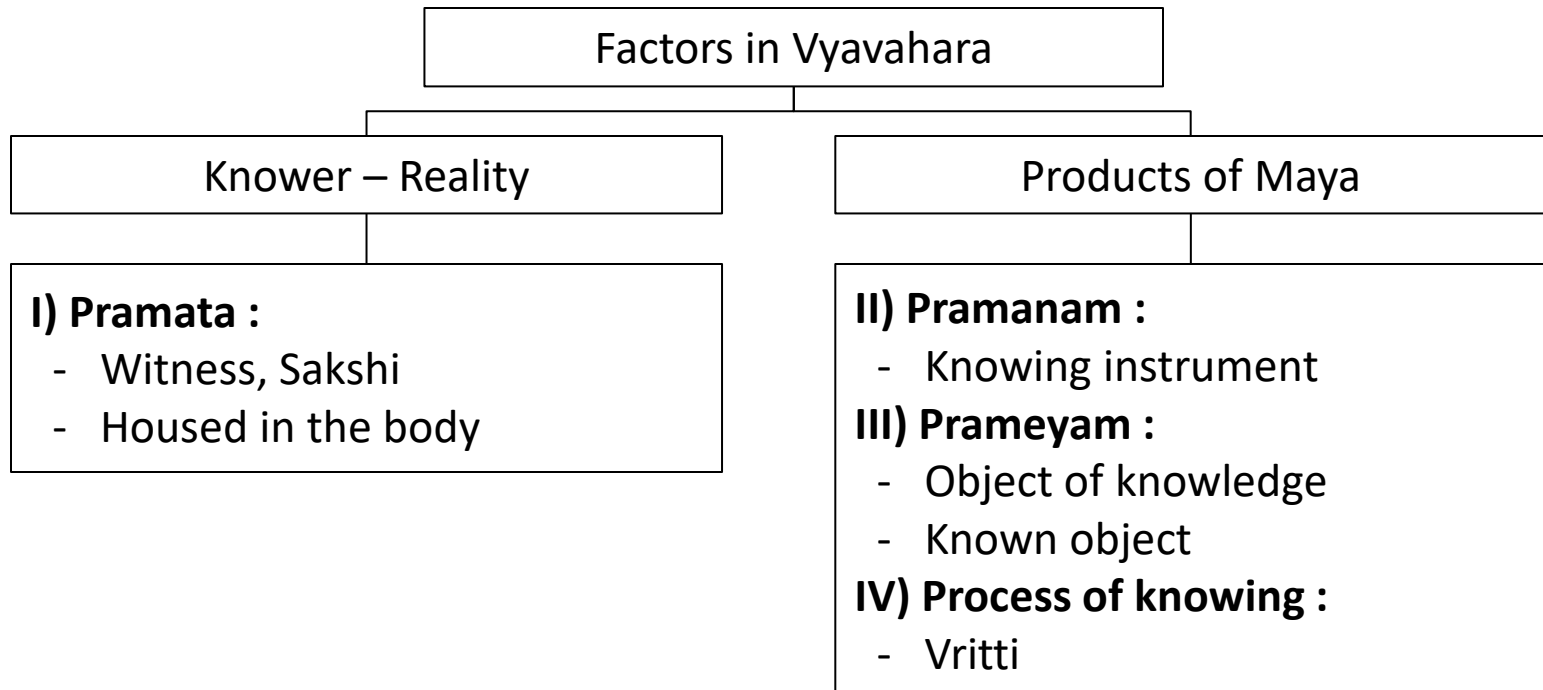
- Process of enquiry – Verses 6 – 10
- Triputi – Verse 6, 7, 8
- Sakshi of Triputi – Verse 9, 10

### Verse 6 :

अहमित्यभिमान्ता यः कर्ताऽसौ तस्य साधनम् ।  
मनस्तस्य क्रिये अन्तर्बहिर्वृत्ती क्रमोत्थिते ॥६॥

ahamityabhimantā yaḥ kartā'sautasya sādhanam |  
manastasya kriye antarbahirvṛttī kramotthite || 6 ||

He who thinks 'I am' is the agent. Mind is his instrument of action, and the actions of the Mind are two types of Modifications in Succession, internal and external. [Chapter 10 – Verse 6]



## Who is Jiva?

### a) Yaha Aham Iti Abhimanta Jiva :

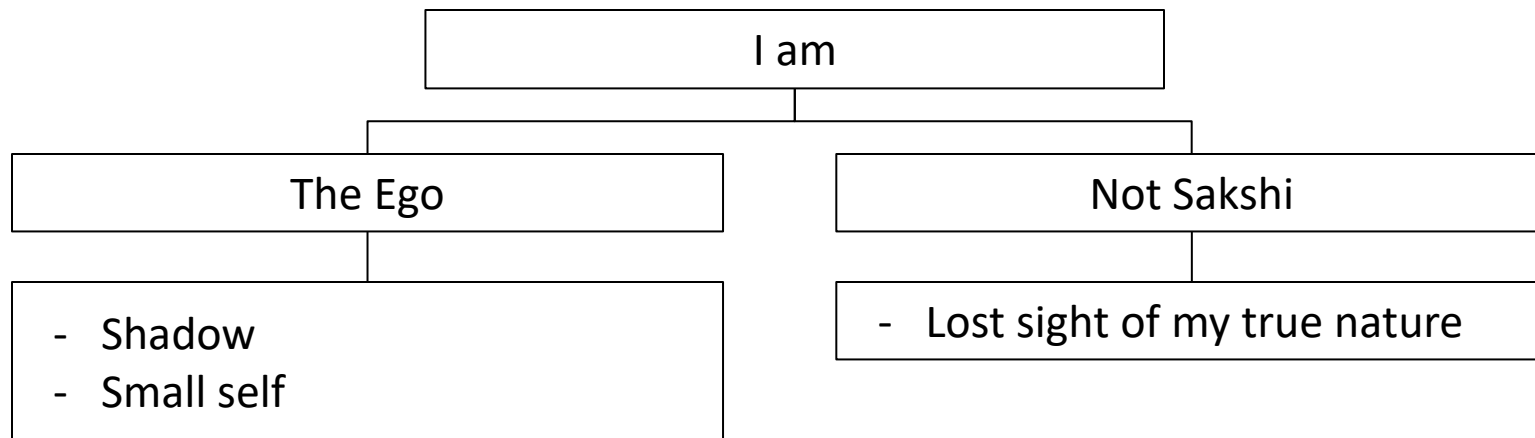
- One who takes himself to be the ego is a Jiva.

### b) Karta Asou :

- When you identify with the body, you become isolated from the whole.
- You become doer, Karta.

### c) Manah Tasya Sadhanam :

- Mind is the instrument for recognition and action.

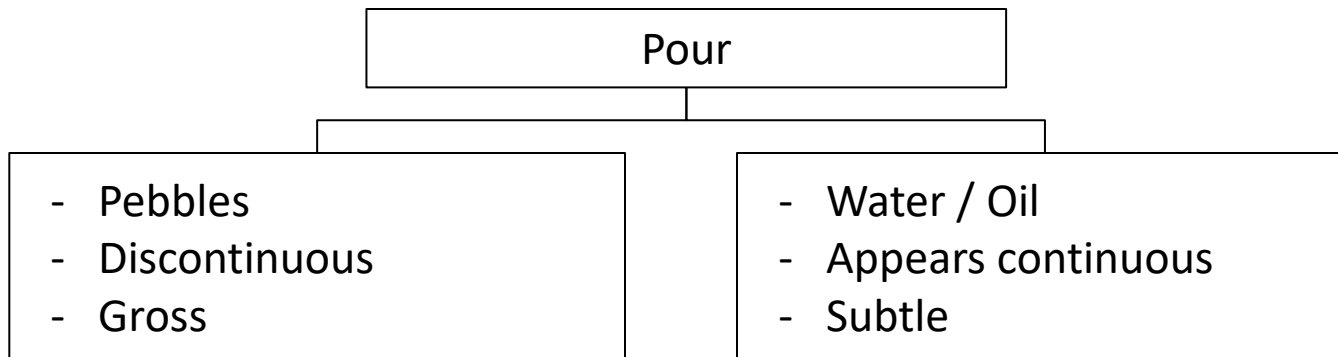


- No connection between material being and consciousness.
- We identify with body – mind as self and suffer all life.

- Forget it is an instrument for recognition and action.
- Light can't say – its my table.
- Consciousness being, illuminator – can't possess anything.

**d) Tasya Kriye Antar Bahihi Krama Sthithe :**

- Mind subtle instrument.
- Projects thought modification because of surrounding, memory or Vasana.
- Flow of thought gives an impression something is there.
- Best way to know the mind is to know that there is no real mind.
- Impression of continuity of thoughts is called the mind.



## Mind is the window for the world

### Open the window

- See world in manifest form
- I – ego is there
- Ego is child of the mind
- Knowledge is child of mind
- Body is in the mind, world is in the mind.
- Sensations of body, impulses of the world belong to the mind.
- We live in subjective reality of the world in the mind, not in the objective reality.
- When I am, comes to light, body, space, time come simultaneously

### Close the window

- World in unmanifest form
- I – ego is not there.
- No emotions in the core of the being
- When window of mind is shut, no world
- I am... reflection of Sakshi in the mind, not ego.
- Aham Vritti Harmless.
- In pure I am, there is no world.
- I am the source of Aham reflection in the body
- I am revealer of Triputi in the Mind – Pramata, Pramanam, Prameyam (Knowledge experience).

- Truth is hidden by wrong notions originating from ignorance, Avidya.
- I lived with this notion for many Janmas.
- Minds innate tendency is to dwell on something, natural.
- Mind dwells on worldly things, natural.
- To dwell on Atma, is reverse flow of direction of the mind.
- Personhood is not the truth, it is derived with the identification of ego thought.

Person	Reality
<ul style="list-style-type: none"> <li>- Time bound</li> <li>- Limited</li> </ul>	<ul style="list-style-type: none"> <li>- Timeless</li> <li>- Limitless, whole</li> </ul>

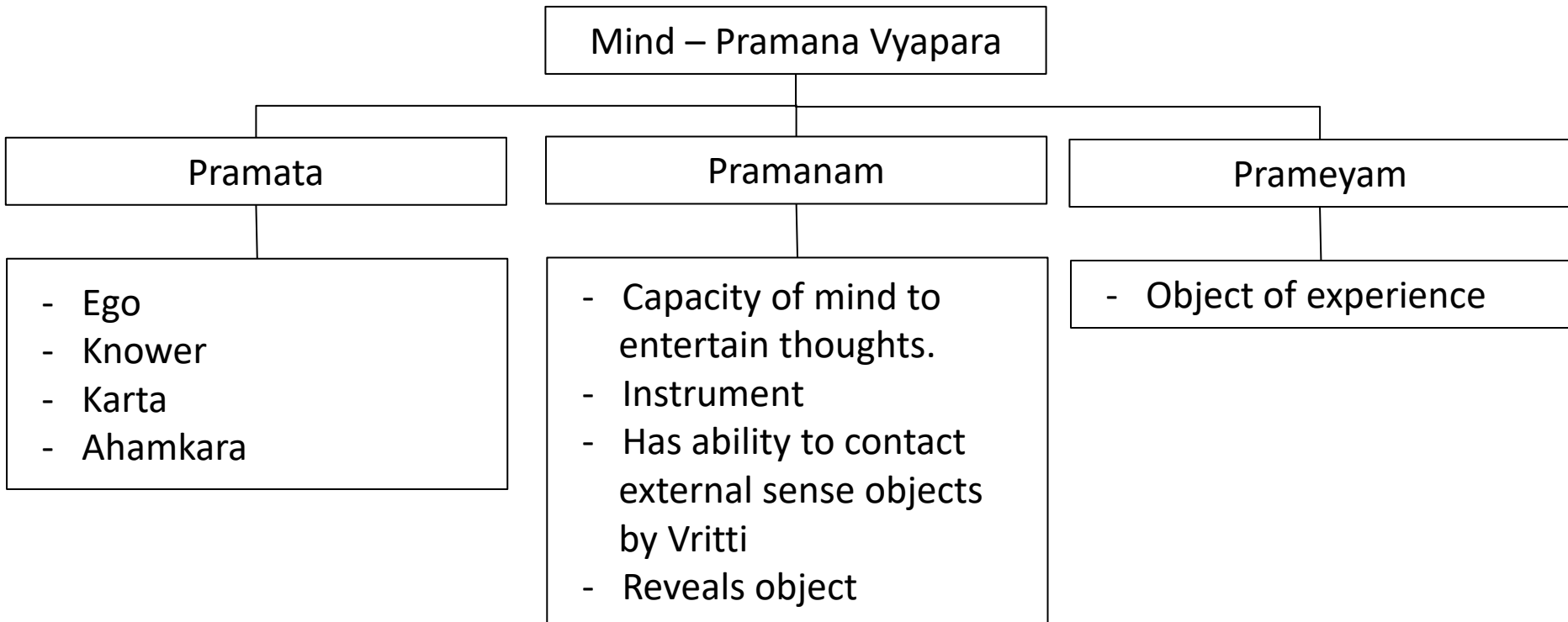
**Gita :**

कर्मण्यकर्म यः पश्येद्  
अकर्मणि च कर्म यः ।  
स बुद्धिमान्मनुष्येषु  
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

karmaṇyakarma yaḥ paśyēd  
akarmaṇi ca karma yaḥ |  
sa buddhimān manuṣyēṣu  
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

- You become a doer when you want to possess and enjoy.
- When you don't consider yourself to be the doer, mind becomes quiet.
- We can't keep mind quiet because we have a false delusion that we are a doer.
- Discernment of mind as an instrument is the only solution.



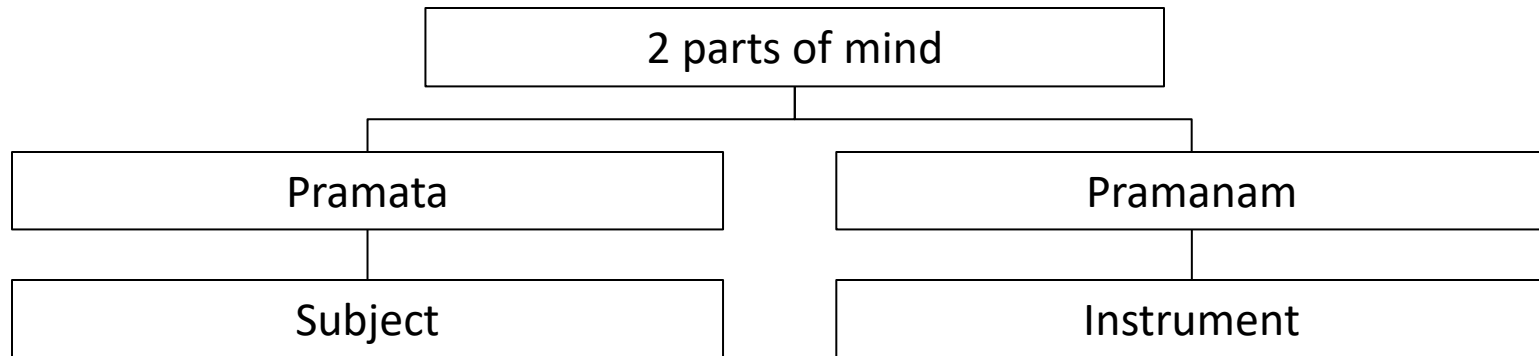
- 3 put together = Knowledge experience.

## Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं  
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।  
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram  
jñānaṃ yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |  
jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]



- What is revealed is Prameyam – object.

## Lesson 1 :

### Example :

- I (Pramata) know Pot (Prameyam).
- Pramata – knower – rises in Jagrat, resolves in Sushupti.
- It can't reveal itself – Jadam.

## Lesson 2 :

- Sakshi reveals Pramata + Pramanam during every knowing process.

## Lesson 3 :

- Sakshi reveals Pramata, Pramanam simultaneously, in one go (not sequential process).

## Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

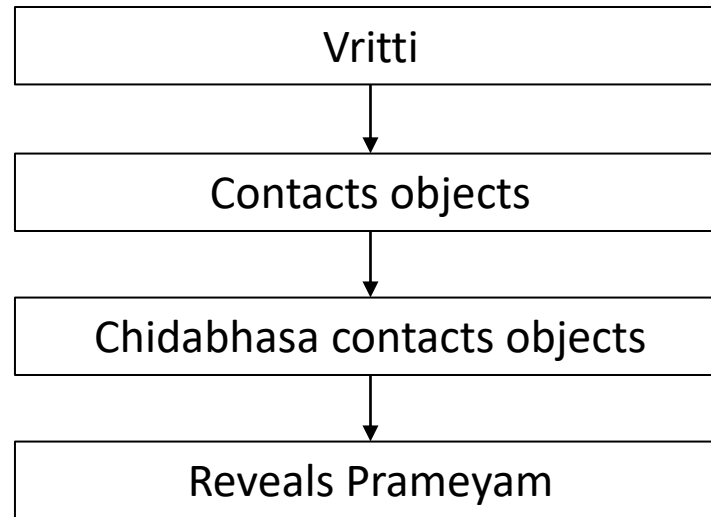
*Pratibodha-viditam matam amrtatvam hi vindate  
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

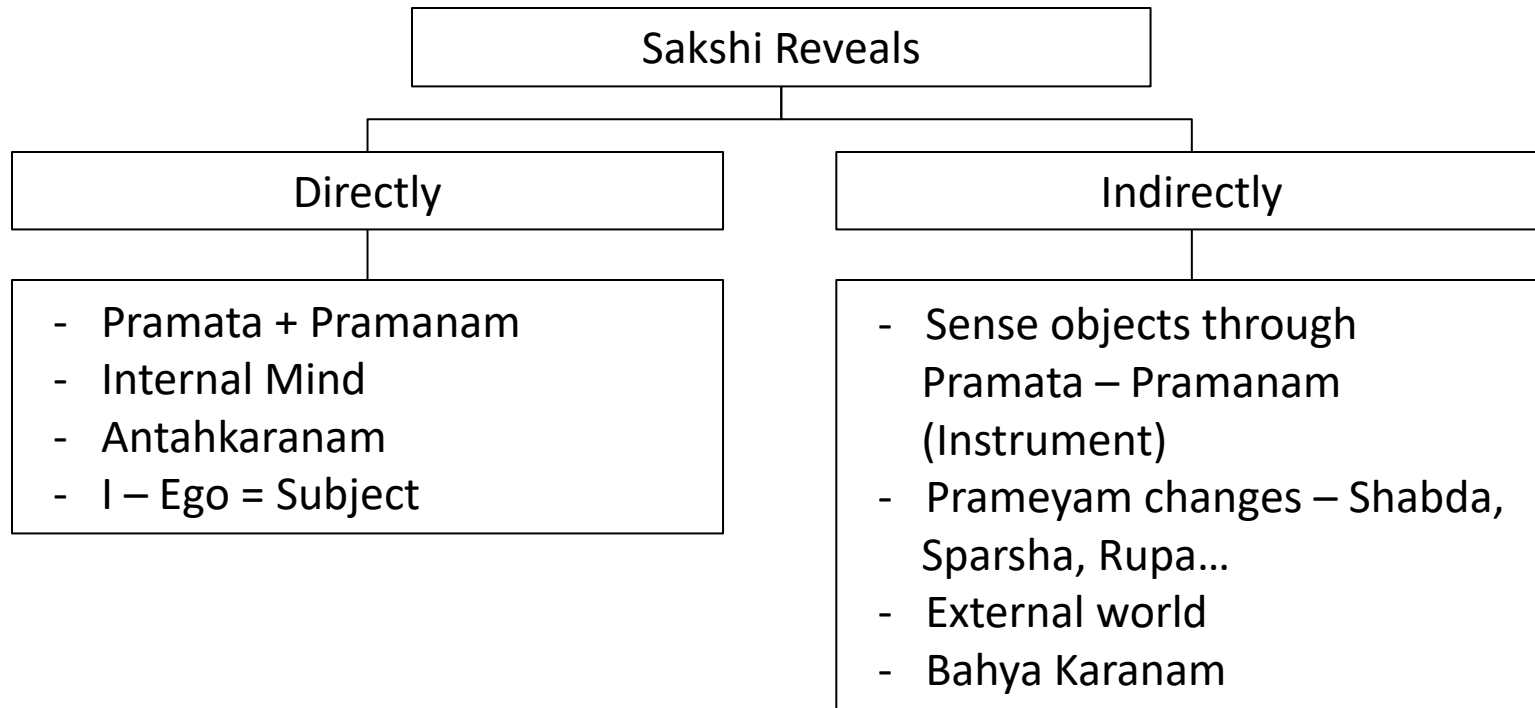
## Lesson 4 :

- Sakshi blesses Pramata (Mind) + Pramanam (Vritti) with Chidabhasa – Reflection.





- When thought does not go, object not revealed.



- Sakshi is our real nature, it is identical with Paramatma – knower of Universe.
- How fear goes?

### Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,  
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,  
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?  
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,  
yanmadanyannāsti, kaṣmānnu bibhemīti,  
tata evāśya bhayaṃ vīyāy, kasmāddhyabheṣyat?  
dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

### Taittiriya Upanishad :

यदा ह्येवैष  
एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं  
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति  
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।  
अथ तस्य भयं भवति तत्त्वेव भयं  
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa  
etasminnadṛśye'nātmnye'nirukte'nilayane'bhayaṃ  
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati  
yadā hyevaiṣa etasminnudaramantaraṃ kurute |  
atha tasya bhayaṃ bhavati tattveva bhayaṃ  
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

## Katho Upanishad :

यदेवेह तदमुत्र यदमुत्र तदन्विह ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

Yade-veha tad-amutra, yadamutra tadan-viha,

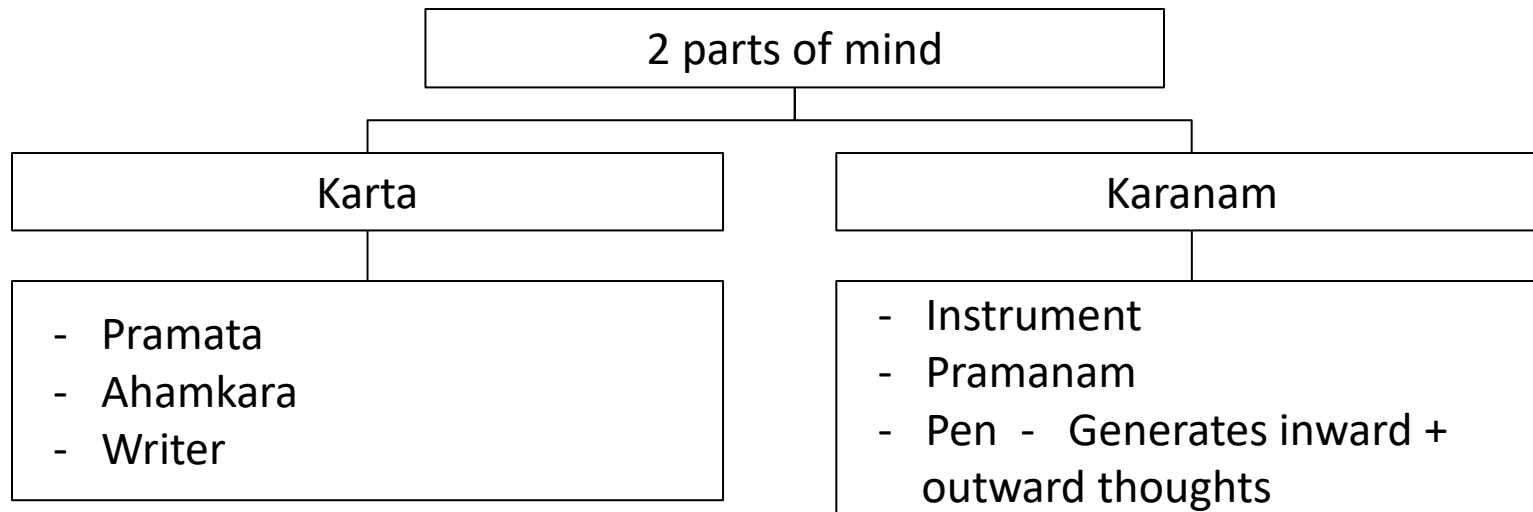
mrtyoh sa mrtyum apnoti, ya iha naneva pasyati ॥ 10 ॥

What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II – I – 10]

- Duality is cause of sorrow, Bandah source of being trapped.

Advaitam	Dvaitam
Satyam	Mithya

- By itself mind = Product of 5 elements, Jada.



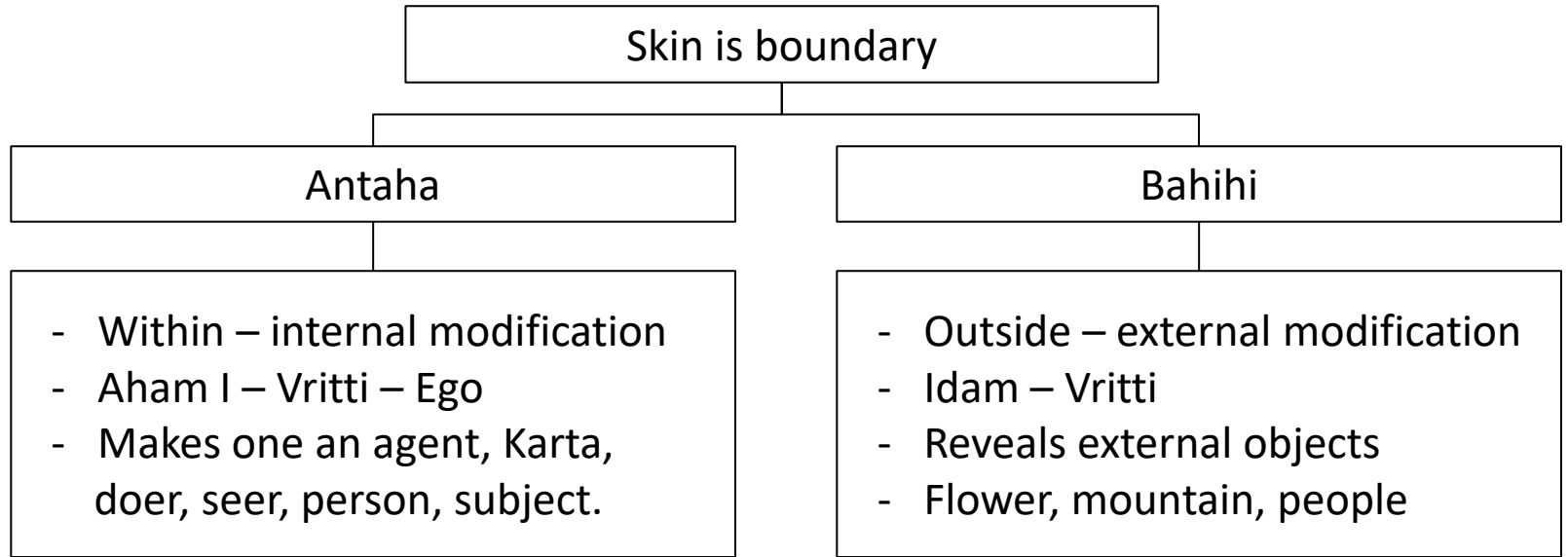
## Verse 7 :

अन्तर्मुखाऽहमित्येषा वृत्तिः कर्तारमुल्लिखेत् ।  
बहिर्मुखेदमित्येषा बाह्यं वस्त्वदमुल्लिखेत् ॥७॥

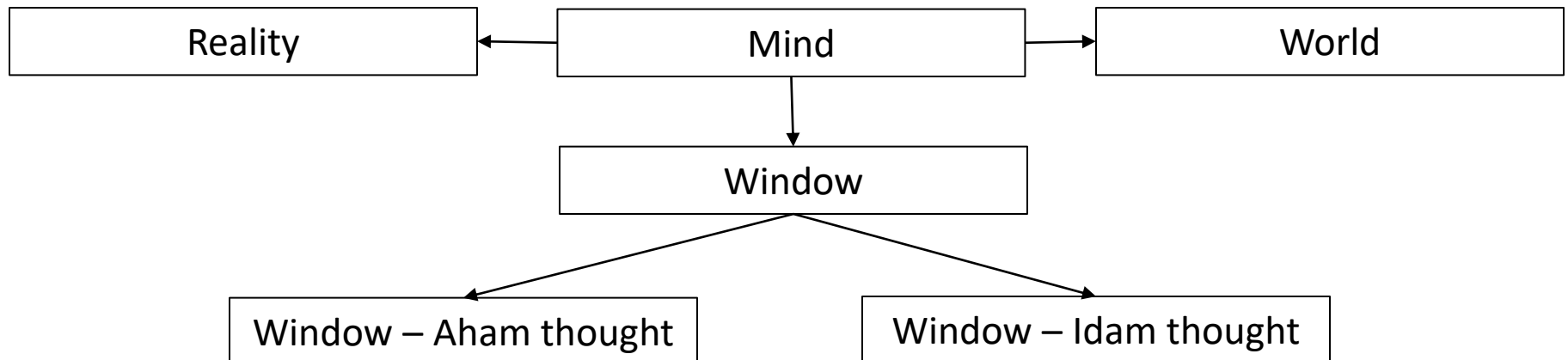
antarmukhāhamityeṣā vṛttiḥ kartāramullikhet |  
bahirmukhedamityeṣā bāhyaṃ vastvidamullikhet || 7 ||

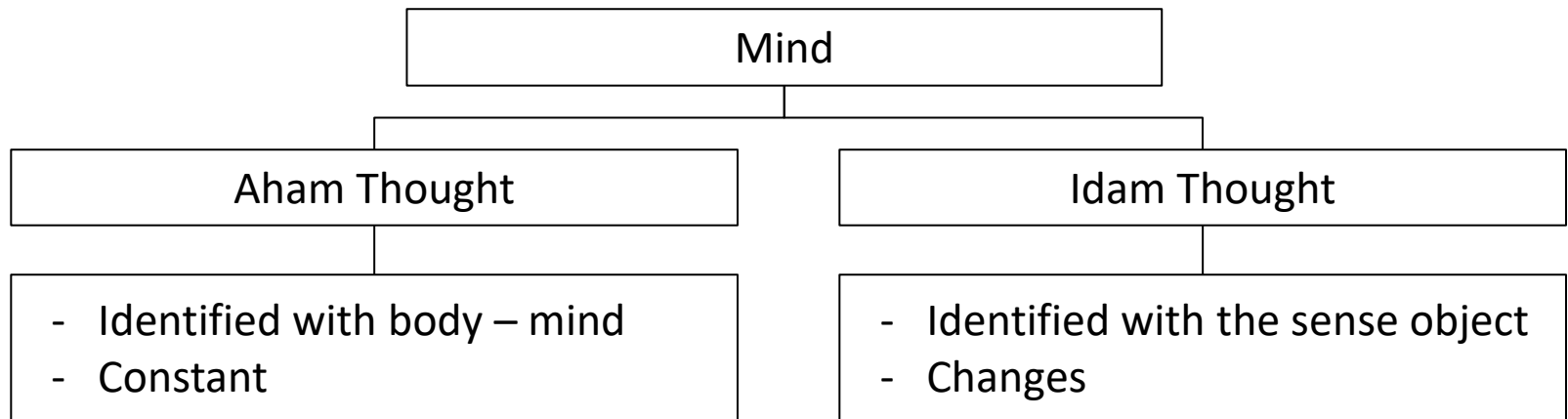
The internal Modification of the Mind takes the form of 'I'. It makes him an agent. The external modification assumes the form of 'this'. It reveals to him the external things.

[Chapter 10 - Verse 7]



Antaha	Bahihi
<p><b>a) Antar Mukhaha Iti Eshe Vritti, Kartaram Mulliket :</b></p> <ul style="list-style-type: none"> <li>- Person – only when there is I – thought</li> <li>- In sleep, no ego, no person</li> <li>- Person is shadow of pure being, the reality</li> <li>- Be the truth in meditation</li> <li>- Abidance in the being is prior to the mind</li> <li>- Mind not real, but appearance.</li> </ul>	<p><b>b) Bahir Mukhaha Iti Esha Bahyam Vastav Idam Mulliket</b></p> <ul style="list-style-type: none"> <li>- Thought is movement originating in the being</li> <li>- Thought manifests, reveals the being</li> <li>- Develop distance, space w.r.t., the mind, the shadow.</li> <li>- Recognise mind is a movement of thought in your self.</li> <li>- I am the user of the mind – instrument to cognize the world</li> </ul>

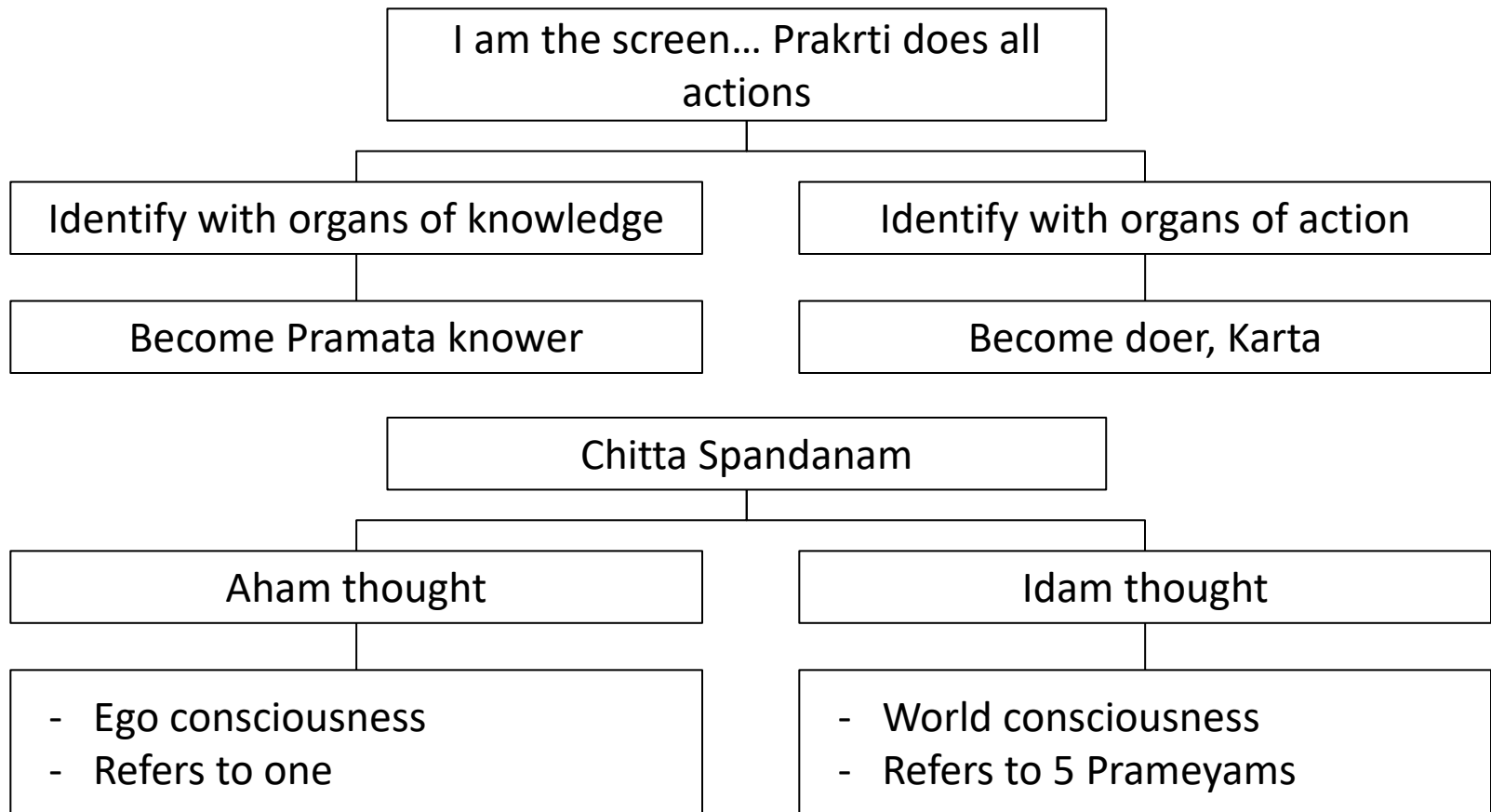




I am Karta	Pure I
<ul style="list-style-type: none"> <li>- Ego</li> <li>- False</li> <li>- Shadow</li> </ul>	<ul style="list-style-type: none"> <li>- Origin of all thinking</li> </ul>

- Hunger happens in the body, action to go to dining room happens in the organs of action.
- I am Sakshi, Akarta.

Develop space with mind	Become one with the mind
Sattva Guna	Rajo Guna



- Movement of mind establishes objects.
- Deeper movement establishes ego, Pramata - person.
- In consciousness, no movement, no division.

Pramata, Pramanam, Prameyam	Sakshi
<ul style="list-style-type: none"> <li>- Jadam</li> <li>- Inert</li> </ul>	<ul style="list-style-type: none"> <li>- Chaitanyam</li> <li>- Sentient</li> </ul>

## Verse 8 :

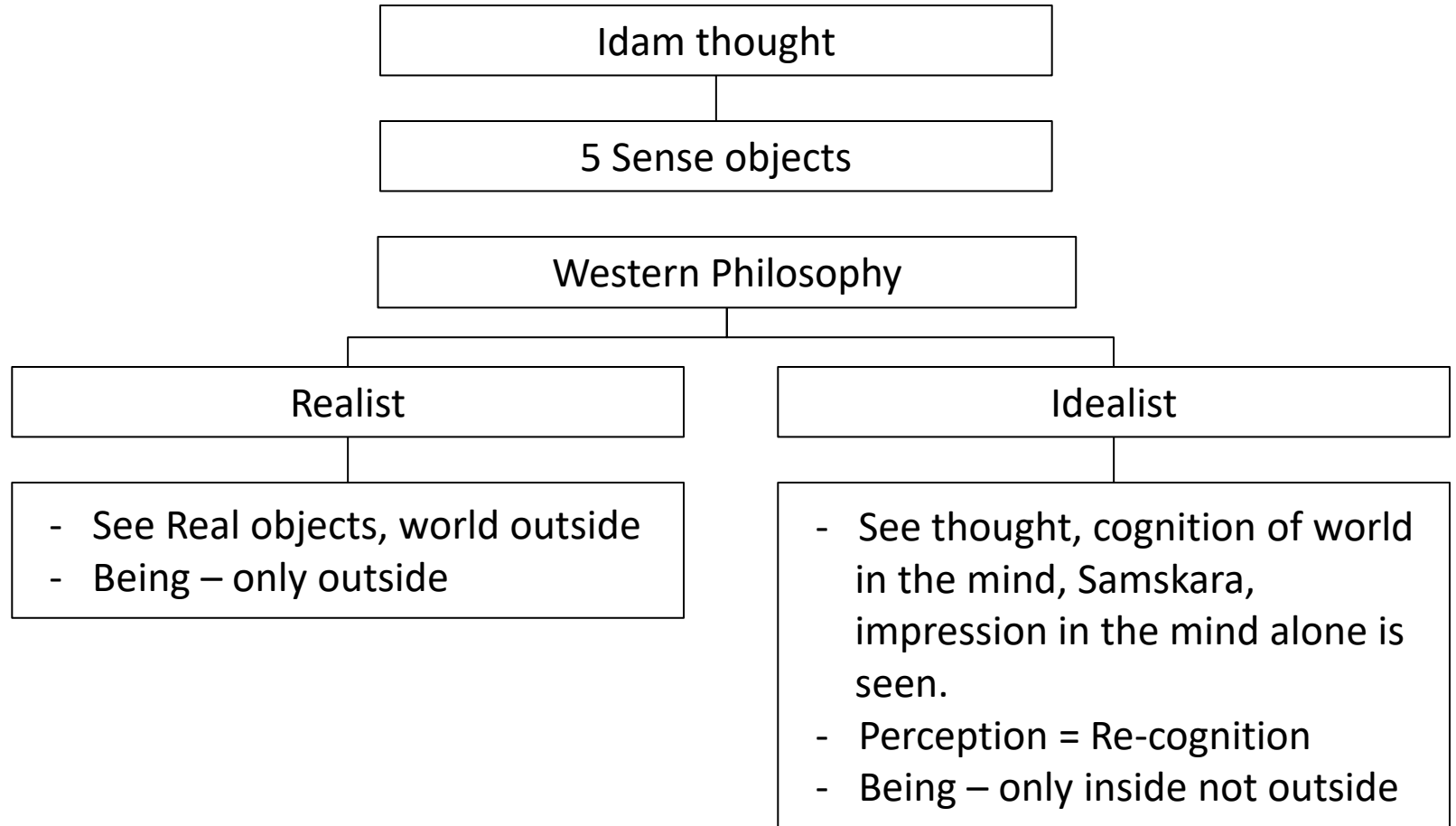
इदमो ये विशेषाः स्युर्गन्धरूपरसादयः ।

असांकर्मेण तान्भिन्द्याद् घ्राणादीन्द्रियपञ्चकम् ॥८॥

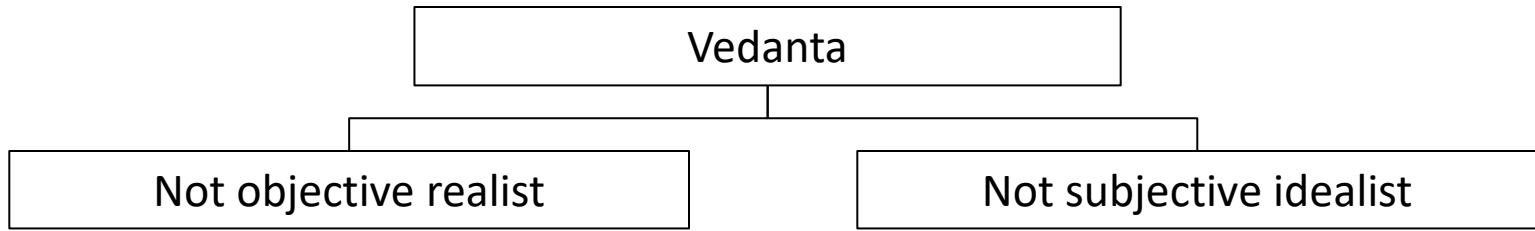
idamo ye viśeṣāḥ syurgandharūparasādayaḥ |

asāṅkaryeṇa tānbhindyādghrāṇādīndriyapañcakam || 8 ||

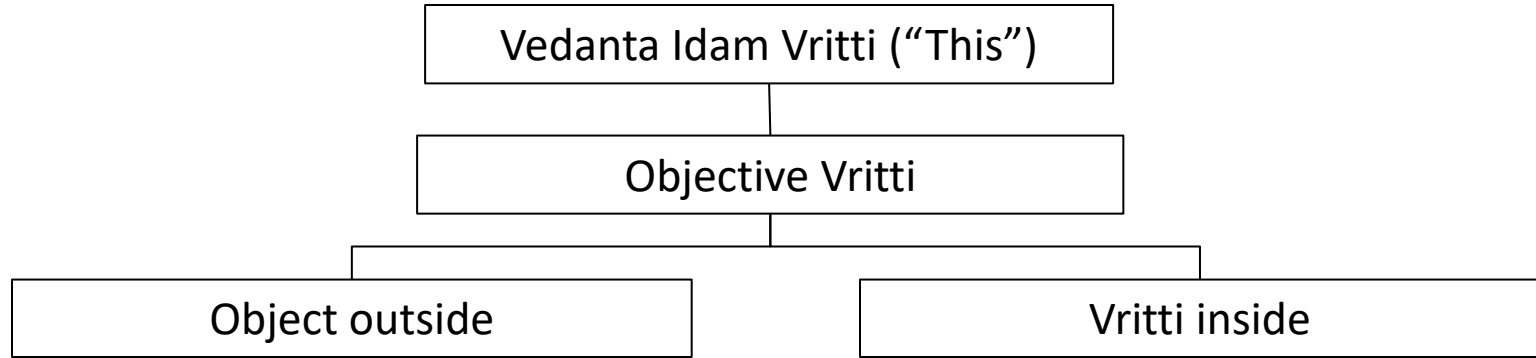
The External things (That are cognized by the Mind in a general way, their special qualities having been Jumbled up) are cognized by the five Sense-organs quite distinctly as sound, touch, colour, taste and Smell. [Chapter 10 - Verse 8]







- Truth lies in the middle ground.



- In Vedanta just say “Idam” and leave it there... don’t say Jagat...

### Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्  
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,  
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody’s wealth. [Verse 1]

Gita :

श्रीभगवानुवाच ।  
इदं शरीरं कौन्तेय  
क्षेत्रमित्यभिधीयते ।  
एतद्यो वेत्ति तं प्राहुः  
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca  
idaṃ śarīraṃ kauntēya  
kṣētramityabhidhīyatē |  
ētadyō vētti taṃ prāhuḥ  
kṣētrajña iti tadvidaḥ || 13.2 ||

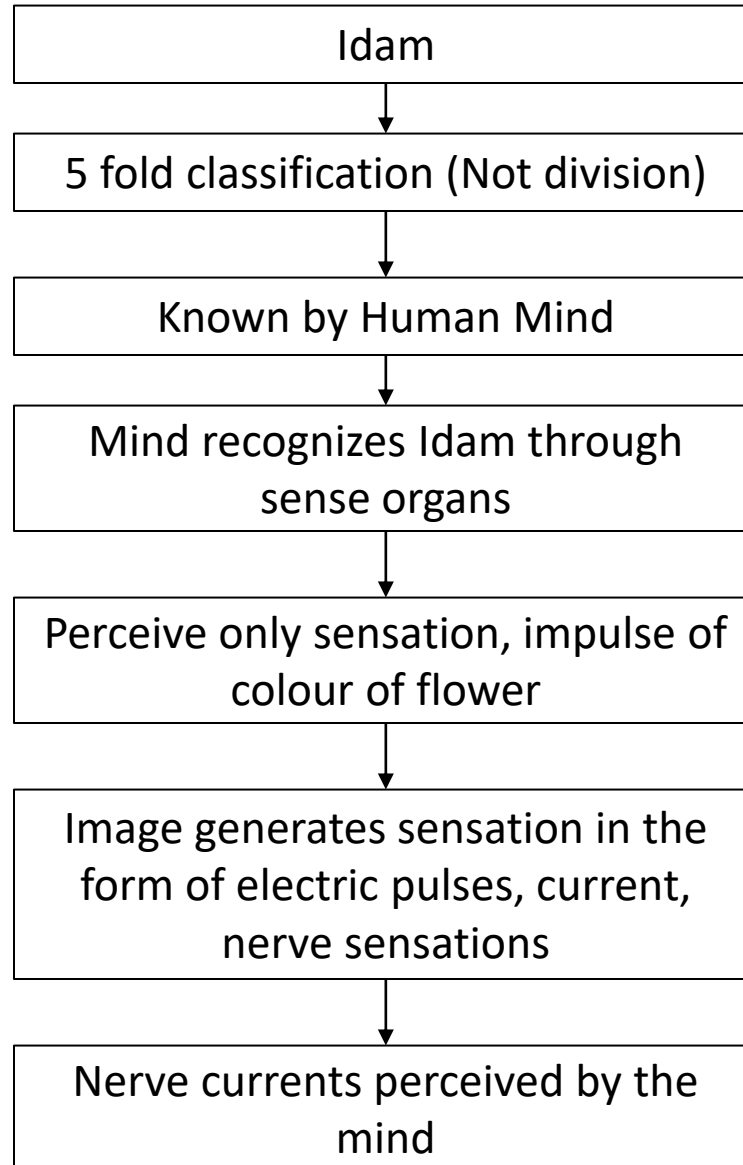
**The Blessed lord said :** This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

- This – outside skin – Yushmat Pratyaya
- Aham – inside skin – Asmat Pratyaya
- Body pervaded by “thisness” – Idamta
- Any part of body looked at as this body, this leg, this land, this eye, this thought... Kshetram.

**Logic :**

- I am.... Aham... Deha Vilakshana – Kshetrajna.

## Process of Perception :



- We perceive world through net of desires and fears, coloured perception.
- We see what we want to see.
- Can never touch table, have air pressure in between (Van Der Waals force generated = Pressure).

<ul style="list-style-type: none"> <li>• <b>We perceive only sensations not the objective world.</b></li> </ul>
-----------------------------------------------------------------------------------------------------------------

- World is as real as your sensations are

#### **a) Idam Ye Viseshaha Syuhu :**

- This is not perceived really.
- 5 fold sensations that Idam generates in you, you cognize, perceive.

#### **b) Gandha, Rupa, Asadayaha :**

- Smell, form are impulses in the Brain.
- Mind categorises based on Samskaras – Fragrance, foul, desirable, undesirable.
- All relative in the world, nothing absolute, no reality in the world.
- Seer, consciousness alone real, independent.
- Substratum of all perceptions.
- Collective sensation = Reality.
- World = Brahma = Ishvara.

### c) Asankaryena :

- 5 different sensations are perceived.
- No mix up.
- Truth neither outside, inside, neither realism or idealism, but midway.
- Truth is consciousness in which this division of objects appear.
- In mind, each sensation is kept separately, in separate compartment.
- No nerve current is mixed up.
- Glory of Ishvaras creation.

### d) Tan Bindyat :

- Keeps separately.

### e) Granadhi Indriya Panchakam :

Outside	5 Butas	5 Instruments of cognition	5 Sense objects
Prithvi	Earth	Nose	Smell
Apa	Water	Tongue	Taste
Tejaha	Fire	Eyes	Rupam
Vayu	Air	Skin	Touch
Akasha	Space	Ears	Sound

- What is outside is not absolutely real.
- Flower not absolute reality.
- Once this truth is known, we can stop projecting likes and dislikes.
- Flower = Short lived sensation.
- Karana Vichara – Atma Vichara – liberates a person.
- Minds tendency to dwell on external objects binds us.
- Develop Antar Mukhatvam.
- Dwell on Atma to get liberated.
- In the knowledge of Atma entire universe is included.

### Chandogya Upanishad :

- Eka Vigyanena Sarva Vigyanani Bavati.

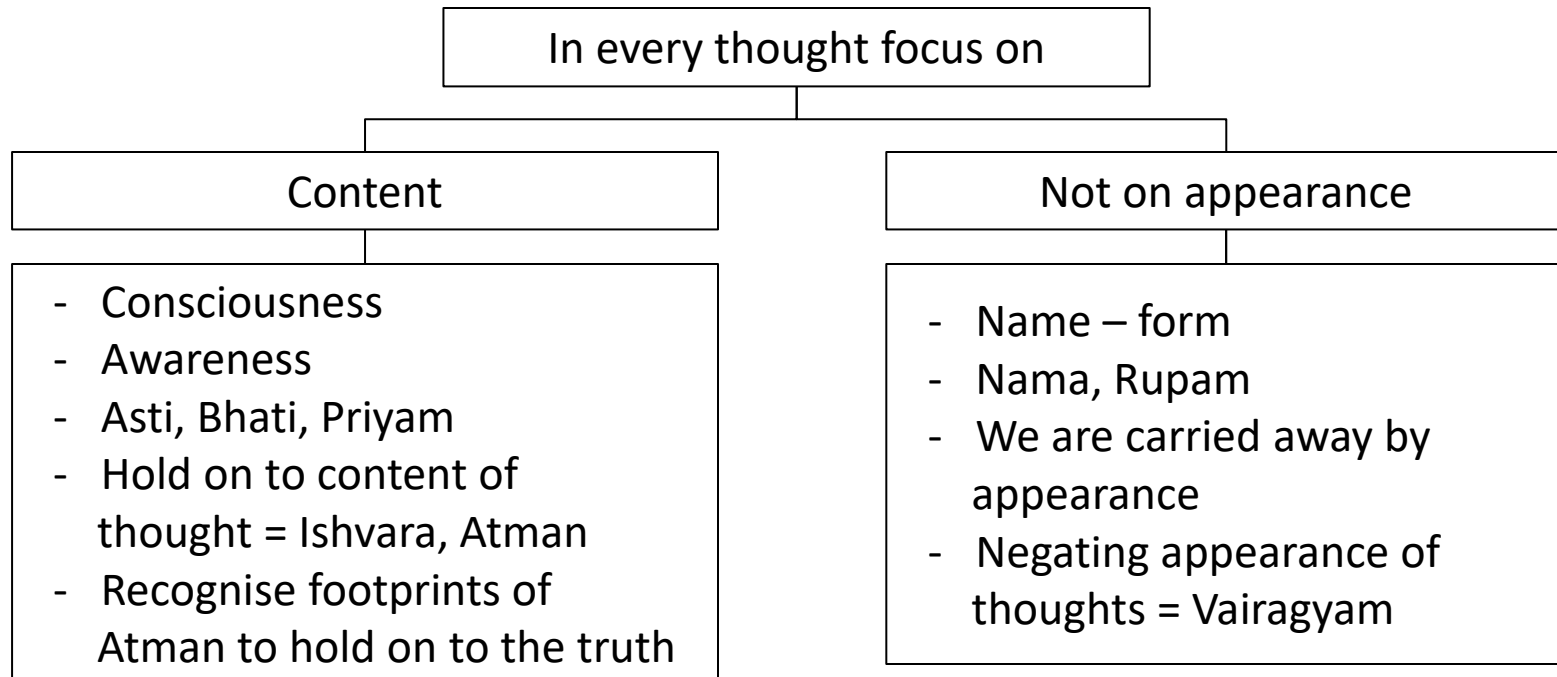
### Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।  
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,  
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नुषिर्वामदेवः  
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,  
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,  
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;  
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,  
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः  
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;  
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु?  
तस्मादेषाम तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |  
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata  
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat  
paśyannrṣirvāmadevaḥ pratipede,  
aham manurabhavaṃ sūryaśceti | taidamapyetarhi ya evaṃ veda,  
aham brahmāsmīti, sa idaṃ sarvam bhavati,  
tasya ha na devāscanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;  
atha yo'nyāṃ devatāmupāste, anyo'sāvano'hamasmīti,  
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ  
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;  
ekasminneva paśāvādīyamāne'priyam bhavati, kiṃu bahuṣu?  
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- What are footprints to Atman?
- Faculty of vision, touch, smell, taste, sound.



## Adhyatma Yoga :

- Look at yourself.
- See your own true nature, awareness, consciousness.
- Journey from yourself to your SELF.
- Shadow self (Ego) to real self (Sakshi).
- Journey guided by footprints of Atma – ideation, intellection, ego.

Jagat	Atma – Satchit Ananda
<ul style="list-style-type: none"><li>- Tatastha Lakshanam of Ishvara</li><li>- In Direct Definition, implied</li></ul>	<ul style="list-style-type: none"><li>- Svarupa Lakshanam</li><li>- Direct definition</li></ul>

## Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः  
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah  
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

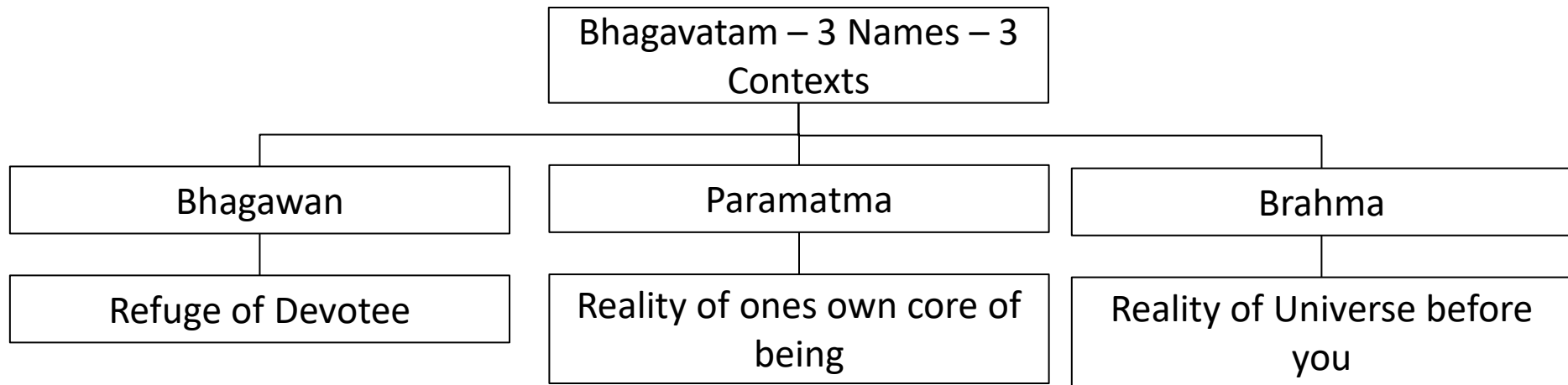
Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal.

[Chapter 1 - Verse 2]

- Endure pain gracefully, take name of Lord.



- Grow from world Consciousness to God consciousness and then to self consciousness, Turiyam.
- Face death with name of God.
- Replace God with Atma, reality, Brahman.



- This Atma – Iti Eva Upasita (Brihadaranyaka Upanishad).

### **Conclusion :**

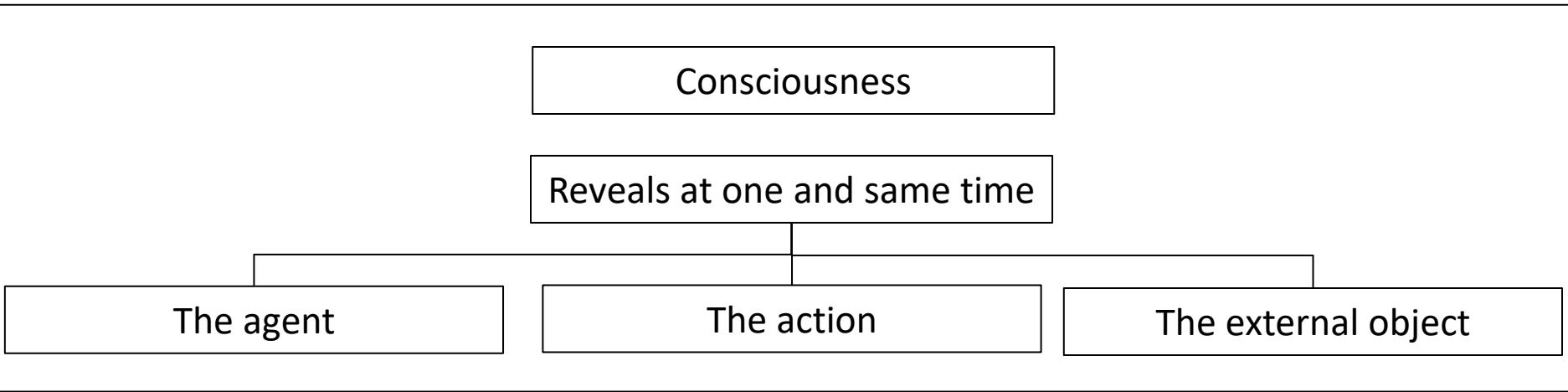
- Each sensation is a footprint of the ultimate.
- (Example : You locate cow in the forest with its footprints, you trace Atma with sensations).

## Verse 9 : Sakshi Definition – Verse 9, 10

कर्तारं च क्रियां तद्वद्व्यावृत्तविषयानपि ।  
स्फोरयेदेकयत्नेन योऽसौ साक्ष्यत्र चिद्वपुः ॥९॥

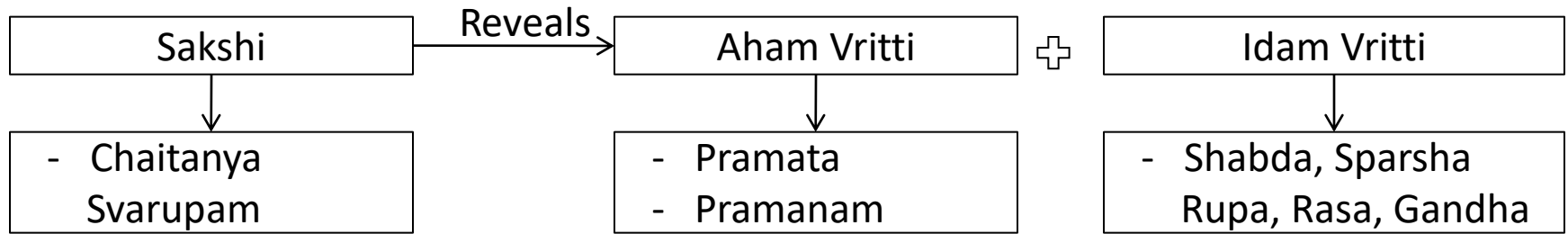
kartāraṃ ca kriyāṃ tadvadvyāvṛttaviṣayānapi |  
sphorayedekayatnena yo'sau sākṣyatṛa cidvapuḥ || 9 ||

That consciousness which reveals at one and the same time the agent, the action and the external Objects is called 'witness' in the Vedanta. [Chapter 10 - Verse 9]

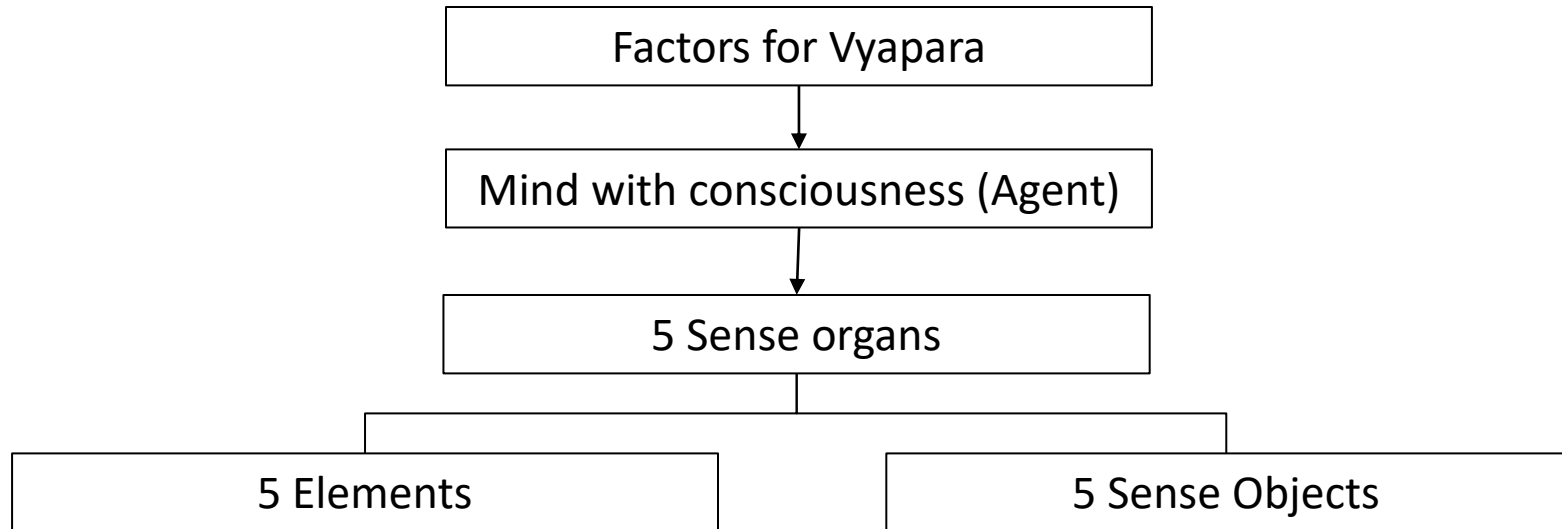


### Sakshi :

- Triputi Vilakshanam
- Svayam Prakasha
- Simultaneously reveals Pramata / Karta (Agent), Pramanam / Karanam (Instrument), Prameyam (Object).



a) Vyavrutta Vishaya = Different objects



- Sense organs interact with sense objects and sensations are recognised by the mind.

नैव तस्य कृतेनार्थ  
नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु  
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah  
nākṛtēnēha kaścana |  
na cāsyā sarvabhūtēṣu  
kaścīdarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

प्रकृतेः क्रियमाणानि  
गुणैः कर्माणि सर्वशः ।  
अहङ्कारविमूढात्मा  
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśaḥ |  
ahaṅkāravimūḍhātmā  
kartā'ham iti manyatē || 3-27 ||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

तत्त्ववित्तु महाबाहो  
गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त  
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō  
guṇakarmavibhāgayōḥ |  
guṇā guṇēṣu vartanta  
iti matvā na sajjatē || 3-28 ||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

इन्द्रियस्येन्द्रियस्यार्थे  
रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत  
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē  
rāgadvēṣau vyavasthitau |  
tayōrna vaśam āgacchēt  
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

इन्द्रियाणि पराण्याहुः  
इन्द्रियेभ्यः परं मनः ।  
मनसस्तु परा बुद्धिः  
यो बुद्धेः परतस्तु सः ॥ ३-४२ ॥

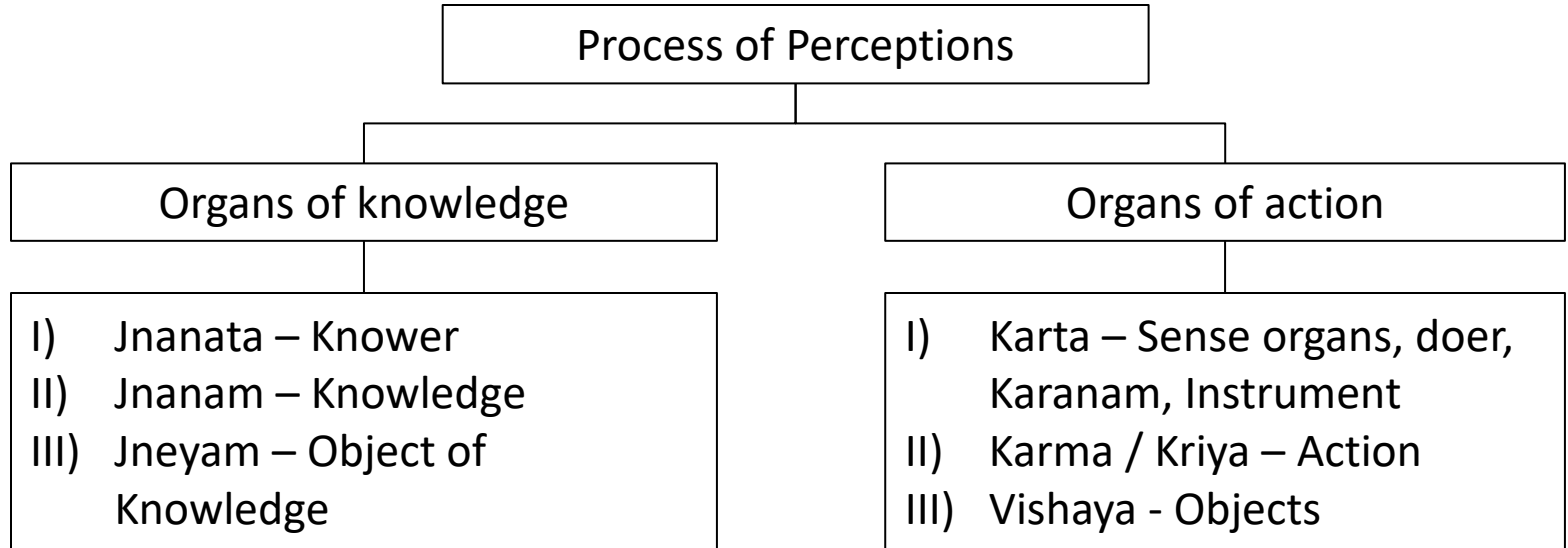
indriyāṇi parāṇyāhuḥ  
indriyēbhyaḥ param manaḥ |  
manasastu parā buddhiḥ  
yō buddhēḥ paratastu saḥ || 3-42 ||

They say that the senses are superior (to the body); superior to the senses is the mind; superior to the mind is the intellect; one who is even superior to the intellect is He, (the Atman). [Chapter 3 – Verse 42]

एवं बुद्धेः परं बुद्ध्वा  
संस्तभ्यात्मानमात्मना ।  
जहि शत्रुं महाबाहो  
कामरूपं दुरासदम् ॥ ३-४३ ॥

ēvaṃ buddhēḥ paraṃ buddhvā  
saṁstabhyatmānam ātmanā ।  
jahi śatruṃ mahābāhō  
kāmarūpaṃ durāsadam || 3-43 ||

Thus knowing Him, who is superior to intellect, and restraining the self by the Self, slay you, O mighty-armed, the enemy in the form of desire, no doubt, hard indeed to conquer.  
[Chapter 3 – Verse 43]



**Who are you?**

- I am the reflection, shadow of the reality whose nature is sentiency – to know, to do.

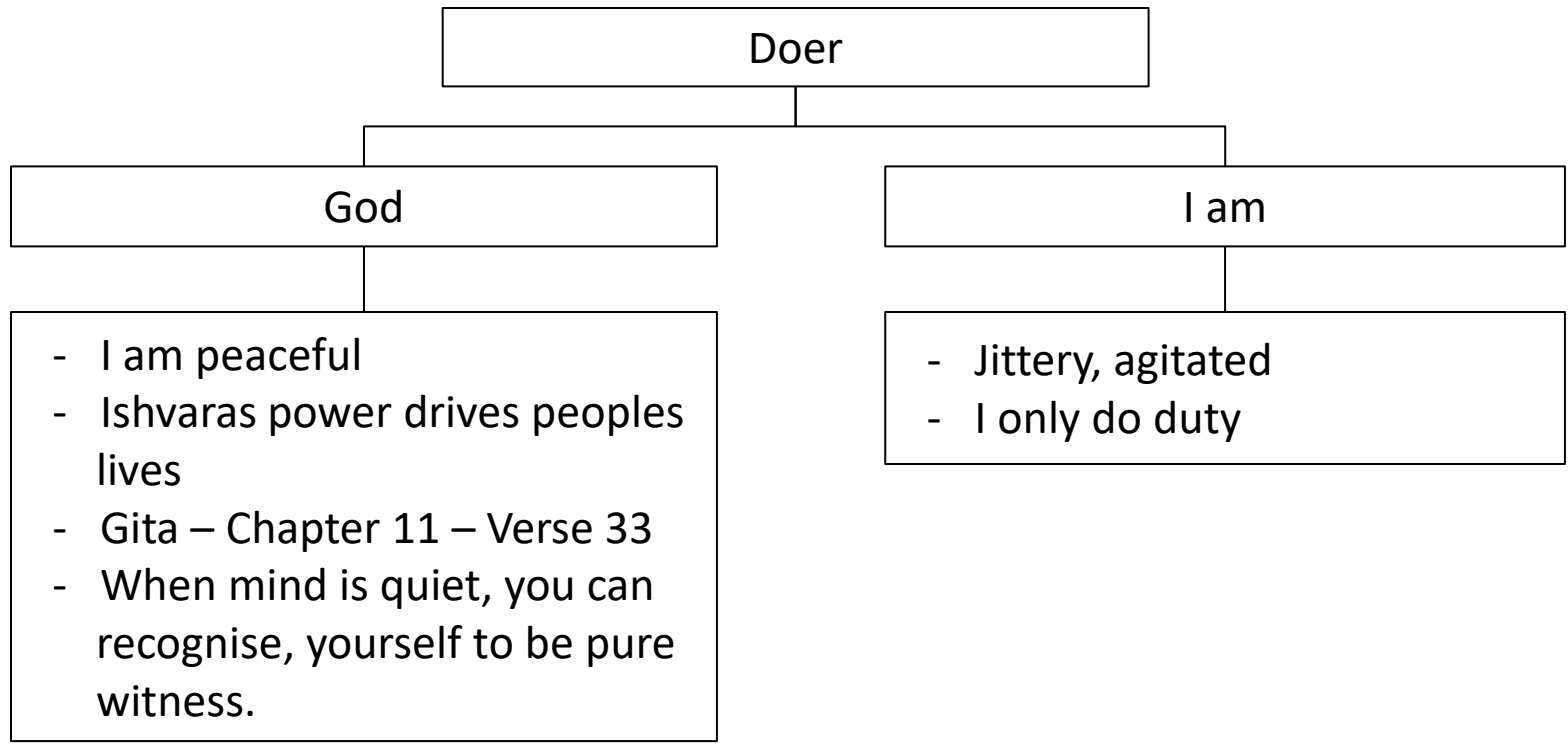
- I am the small I, ego, (Karta) doer, knower (Pramata), enjoyer (Bokta).
- Body by itself inert, can't know, has no intelligence.
- Mind has to be active while planning, doing.
- Doer alone is enjoyer of result of action.
- We get up as Pramata, Karta, Bokta, Ego – I from sleep.
- Do worldly things in a Dharmic way...

Actions

- For enjoyment of this world
- Earn money, build house, get married, have children.

- For enjoyment in other worlds after death.
- Do rituals
- Yagya

- **Being Karta (Ego – I), is bondage.**
- **God is doer, I am not doer, then I am peaceful.**



**Gita :**

तस्मात्त्वमुत्तिष्ठ यशो लभस्व  
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।  
मयैवैते निहताः पूर्वमेव  
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

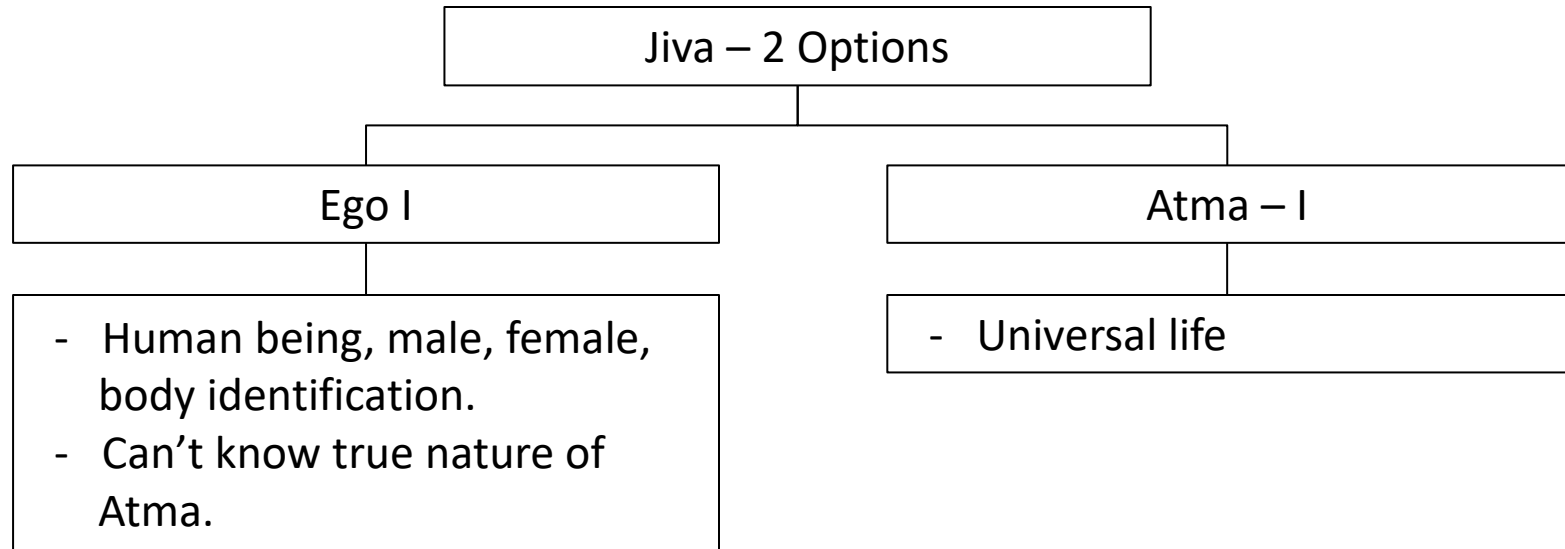
tasmāttvamuttiṣṭha yaśo labhasva  
jitr̥vā śatrūn bhun̥kṣva rājyaṁ samṛddham ।  
mayaivaite nihaṭāḥ pūrvameva  
nimittamātraṁ bhava savyasācin ॥ 33 ॥

Therefore, stand up and obtain fame. Conquer the enemies and enjoy the flourishing kingdom. Verily, by Myself they have already been slain; be you a mere instrument, O left-handed archer. [Chapter 11 - Verse 33]



## b) Sphorayet Ekatyatnena Ya Sou Sakshi :

- Atma – Sarva buddhi Pratyaya Sakshi.
- Recognise yourself to be Sakshi, instead of being an ego.
- You are source of all thoughts, reality behind thoughts.

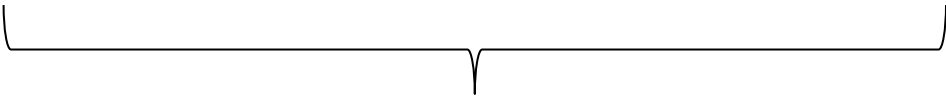


Sakshi	Sakshyam
- Turiyam	- Waker I, Dreamer I, Sleeper I

## c) Sakshi Atra Chit Vapuhu :

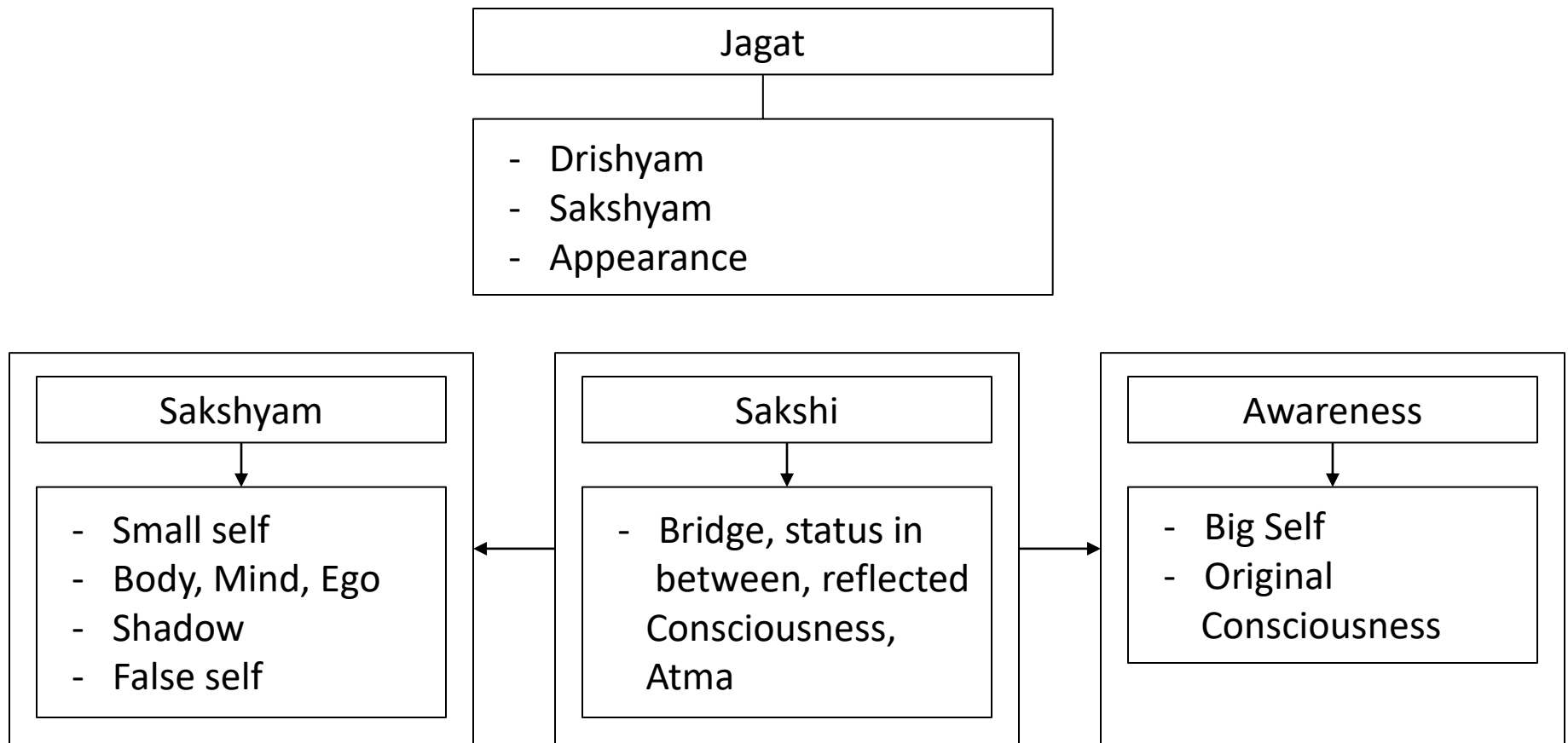
- As Sakshi, you are witness to ego which is identified with the body.
- what is common between yesterdays and todays experiences is the witness consciousness.

Experiencer	Experienced	Sakshi
Ego	World	Changeless, witness



Duality

- I am witness of every experiencer – experienced duality, this understanding is being the witness.
- Ego masquerades as the real subject.
- I am not doer, enjoyer.
- I am witness of the Kriya that happens or resolves in the sense organs.
- Only Viragi can be a witness, master
- Attached to desire, ego, slave.
- I am witness to seer – Seen duality, Dvanda.
- I am constituted of awareness.
- As ego, I am the food gross body, subtle body.
- All appearances merge in the source of appearance, awareness.



I am	World
<ul style="list-style-type: none"> <li>- Witnessing awareness</li> <li>- Can't be connected to material body, mind, objects.</li> </ul>	<ul style="list-style-type: none"> <li>- Sakshyam</li> </ul>

## Life of Ego

- Life of becoming
- Identified with body
- No Moksha
- Know you are not the ego identified body and be what you are.
- Drop all false notions

## Body

## Is

- Not I, Aham

- This
- Idam Shariram
- Object

## Chandogya Upanishad :

अन्नमयं हि सोम्य मनः आपोमयः प्राणस्तेजोमयी  
वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा  
सोम्येति होवाच ॥ ६.५.४ ॥

annamayamhi somya manaḥ āpomayaḥ prāṇastejomayī  
vāgiti bhūya eva mā bhagavānvijñāpayatviti tathā  
somyeti hovāca || 6.5.4 ||

‘O Somya, the mind is nourished by food, prāṇa by water, and speech by fire.’ [Śvetaketu then said,] ‘Sir, will you please explain this to me again?’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 5 - 4]

Ego I	Awareness, Sakshi
<ul style="list-style-type: none"><li>- Thought</li><li>- Like pot thought</li><li>- Object</li><li>- Seer of object</li><li>- Person continues as part of objective world.</li><li>- Waker I – part of waking world</li></ul>	<ul style="list-style-type: none"><li>- Real subject.</li></ul>

- Ego’s identification with witnessing awareness snaps = Sakshyatra chit Vapuhu.

## Verse 10 :

ईक्षे शृणोमि जिघ्रामि स्वादयामि स्पृशाम्यहम् ।  
इति भासयते सर्वं नृत्यशालास्थदीपवत् ॥१०॥

īkṣe śṛṇomi jighrābhi svādayāmi spr̥śābhyaham ।  
iti bhāsayate sarvaṃ nṛtyaśālāsthadīpavat ॥ 10 ॥

The witness, like the lamp in a dancing hall, reveals all these as 'I see', 'I hear', 'I smell', 'I taste', 'I touch' as pieces of knowledge. [Chapter 10 - Verse 10]

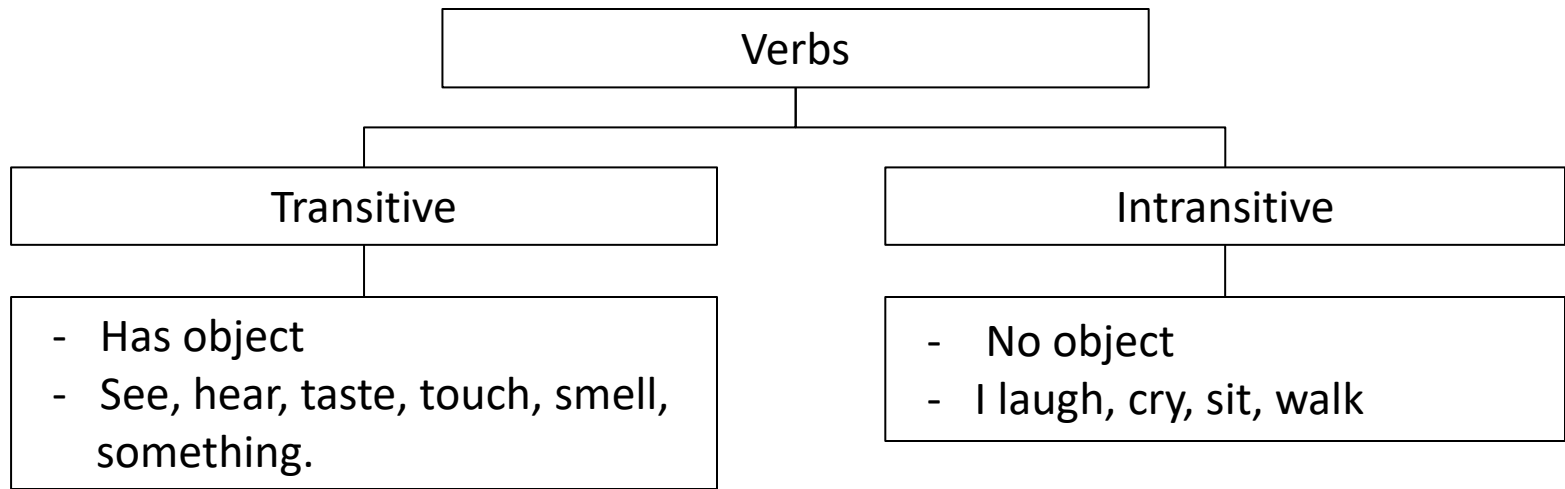
- How in one cognition all 3 revealed? What is the proof?
- Our experience and expression is the proof.

अविचारकृतो बन्धो विचारेण निवर्तते ।  
तस्माज्जीवपरात्मानौ सर्वदैव विचारयेत् ॥५॥

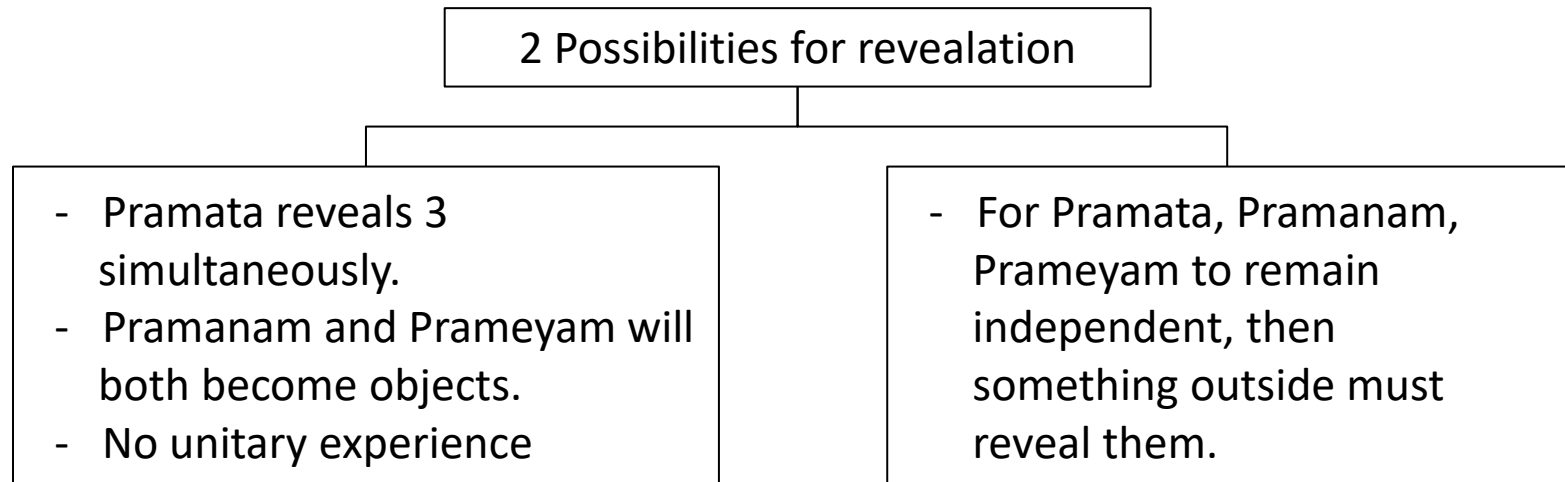
avicāraḥkṛto bandho vicāreṇa nivartate ।  
tasmājjīvaparātmānau sarvadaiva vicārayet ॥ 5 ॥

Bondage is caused by want of discrimination, and is negated by discrimination. Hence one should discriminate about the Individual and Supreme Self. [Chapter 10 - Verse 5]

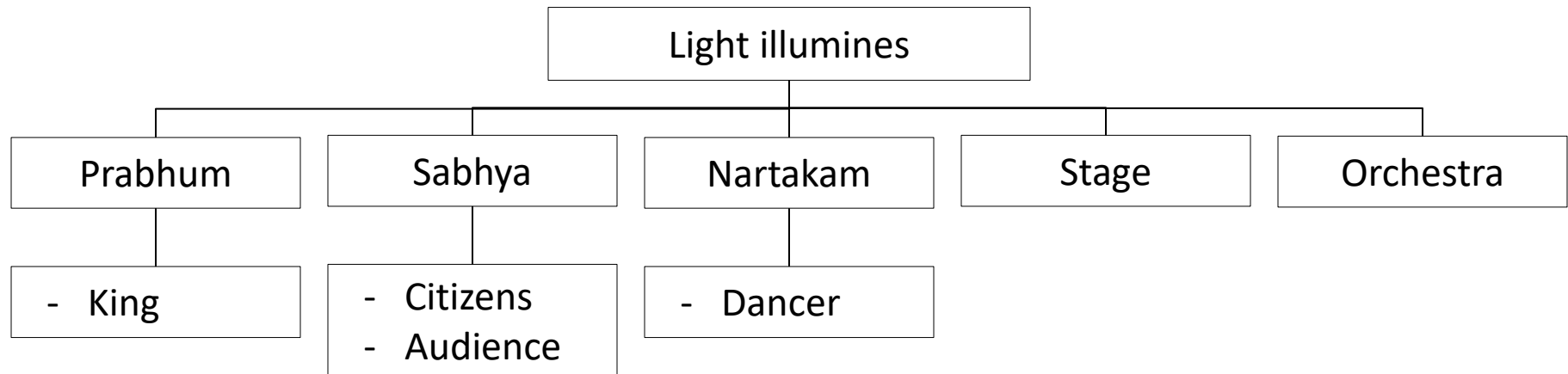
- I see, I hear, taste, touch, smell.



- I see, hear, taste is unitary experience, with 3 components, Pramata, Pramanam, Prameya Vyapara.



Light in dancing hall	Sakshi
- Reveals state	- Reveals pieces of knowledge of seeing, hearing, smelling, tasting, touching.



**b) Ikshe Srunomi, Jighrabhi, Svadayami, Sparshyami Aham :**

- I see, I hear, I smell, I smell, I taste, I touch.
- All are knowledge of sense objects.

**c) Iti Bhasayate Sarvam :**

- Thoughts see real.
- Reality is borrowed from Sakshi, reflected not its own.

Satta	Sphurti
- It is	- It shines, illumines itself and the world of sense objects.



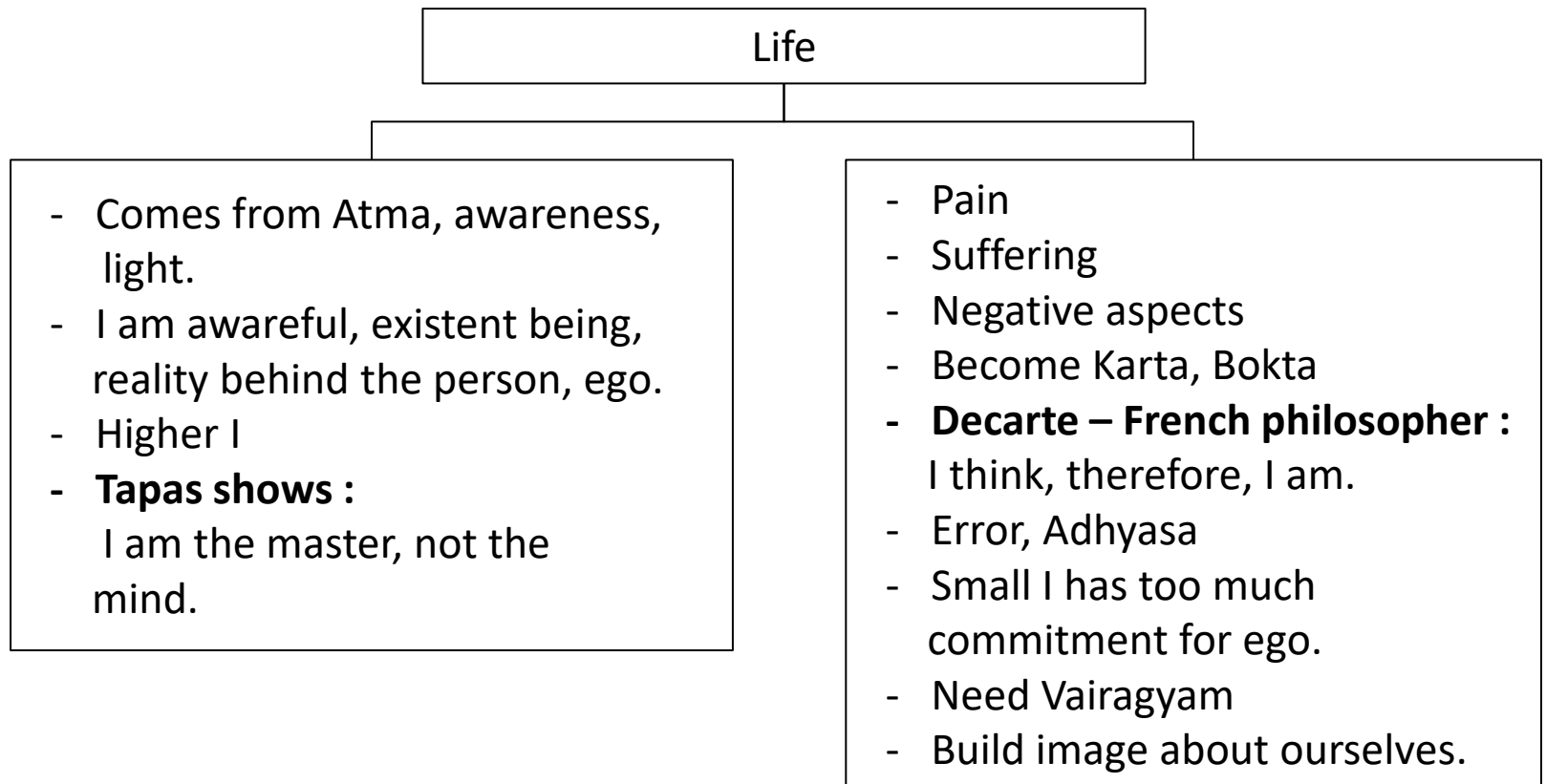
- 1<sup>st</sup> time Deepa introduced in this Mantra – central subject matter of Chapter 10.

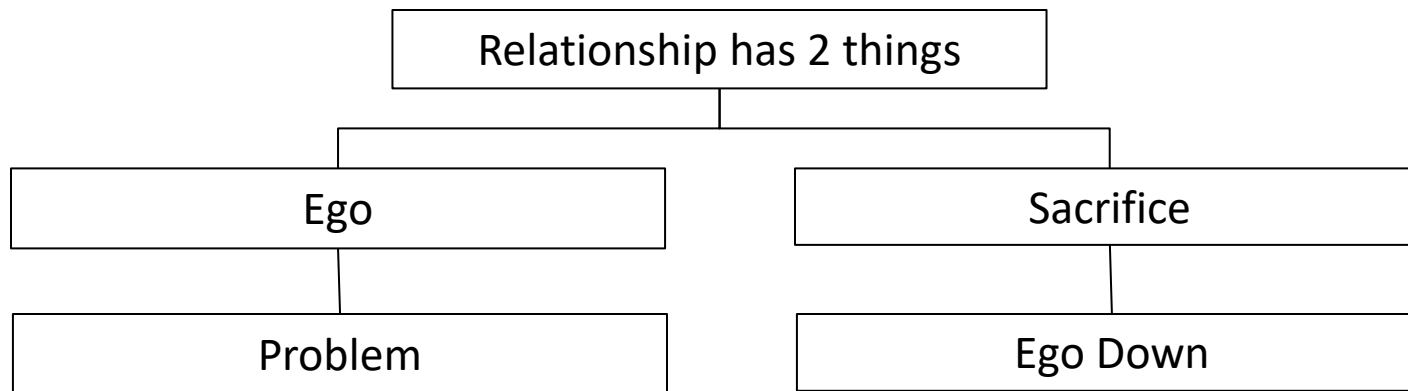
- **If you identify with the mind – ego, thoughts become compulsive.**

- Presents person from finding realm of reality.
- We have only Rajas, Tamas, very less Sattva – which is transparent clear mind.

Tamas	Rajas
- Body identification	- Desires - Fears

- Incessant thinking creates false mind, ego as self.





### Vritti Garbha :

- Thoughts pregnant with desire, pain, fear, jealousy, greed.

### Patanjali Yoga Sutra :

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥ *yogashchittavrittinirodhah ॥ 2 ॥*

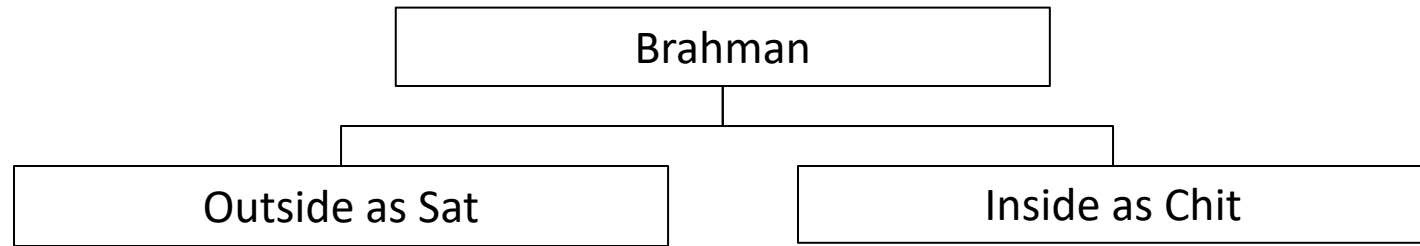
Yoga is restraining the Mind - Stuff (Chitta) from taking various forms (Vrittis).

[Chapter 1 - Verse 2]

- Stunning, stopping the mind – not elimination of Samsara.
- Need to purify the mind by taking oneself to be the witness.
- I recognise all thoughts as objects of awareness.
- Samadhanam = Alertness of mind to detect wrong ideas projected by the mind.
- Once the mind is connected to the being, it resolves in it, acquires calmness and strength.

## Golden rule :

- I cannot change what happens to the body and mind, but I can stop imagining myself to be the body and mind.
- What I perceive as ego is not the object outside.
- You never come in contact with the object at all.
- All perception is sensation.



## Example :

- Gold imparts – reality to chain.
- Brahman imparts – reality to universe.
- Reality not particular attributeless existence or awareness.
- Sat – Chit – is Nirvisesha, not particular knowledge.
- Thoughts get power from Sakshi, Atma.
- I identify with the thought inside, power of Atma transferred to the thought.
- Step back, thought becomes powerless.

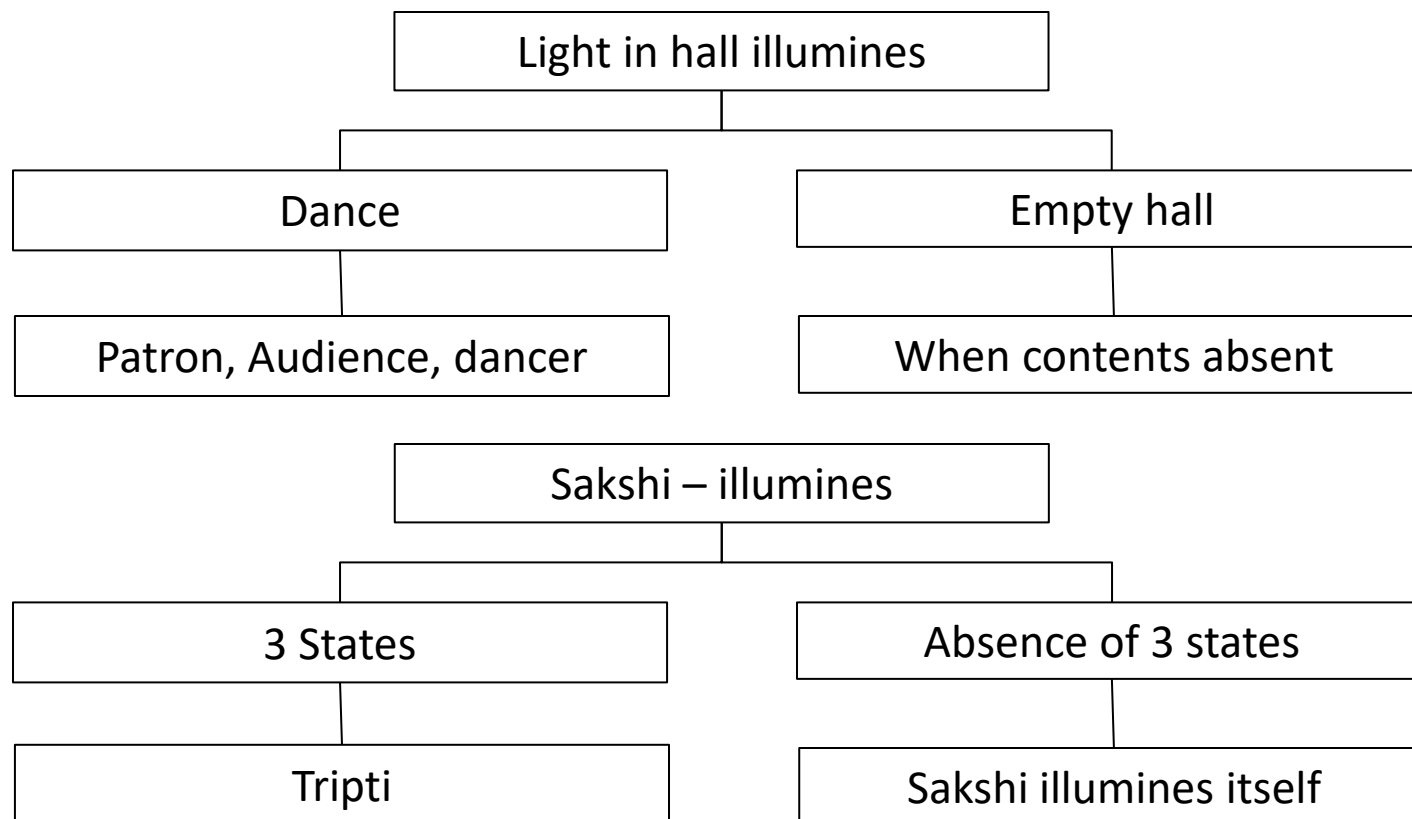
- Be the illuminator of body – mind, not identify with them as the self.
  - All analysis of the mind culminates in Atma Vastu.
- |                                                                                                            |
|------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"><li>• <b>I am Sakshi.</b></li><li>• <b>Breath is Sakshyam.</b></li></ul> |
|------------------------------------------------------------------------------------------------------------|
- Identify with consciousness, worship consciousness, be conscious of consciousness.
  - One part manages the physical body and the other the mind.
  - They follow laws of higher power.

## Verse 11 :

नृत्यशालस्थितो दीपः प्रभुं सभ्यांश्च नर्तकीम् ।  
दीपयेदविशेषेण तदभावेऽपि दीप्यते ॥ ११ ॥

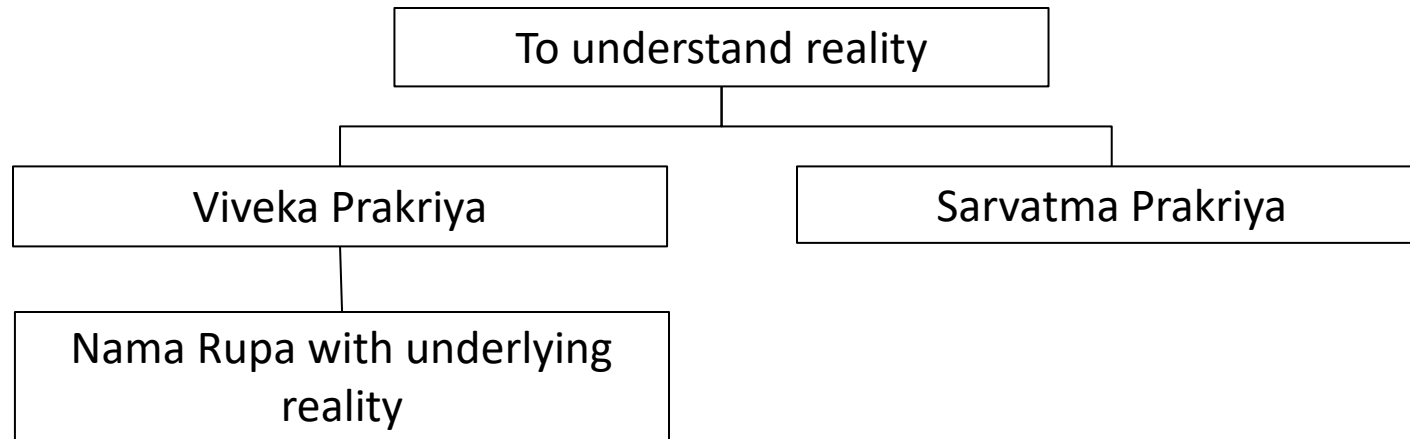
nr̥tyaśālāsthito dīpaḥ prabhuṃ sabhyāṃśca nartakīm |  
dīpayedavīśeṣeṇa tadabhāve 'pi dīpyate || 11 ||

The light in the dancing hall uniformly reveals the Patron, the Audience and the dancer. Even when they are absent, the light continues to Shine. [Chapter 10 - Verse 11]



## Main point :

- Lamp shines when nothing is there.
- In sleep, I Atma am self evident, existing, consciousness.
- Without will, uniform, without discrimination, simultaneous illumination of Sakshi.



- If I think, what I desire is real, then can never rise above the desire.
- If what I am afraid of is real, fear will continue in one form or other.

## Need to do :

- Brahman – Mithya Viveka.

## How to do Viveka?

I) To find out what you are, find out what you are not.

श्रीभगवानुवाच ।  
इदं शरीरं कौन्तेय  
क्षेत्रमित्यभिधीयते ।  
एतद्यो वेत्ति तं प्राहुः  
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca  
idaṃ śarīraṃ kauntēya  
kṣētramityabhidhīyatē |  
ētadyō vētti taṃ prāhuḥ  
kṣētrajña iti tadvidaḥ || 13 - 2 ||

**The Blessed lord said :** This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

- **When you abide in Atma, Anatma will not stand opposite to you, but will merge in you. [Remember this, in Meditation]**
- You are not the image seen in the mirror, in front of consciousness.
- Image created by mind - mirror, not real.
- You are the real person, Chaitanyam.
- When Upadhi goes away, as in sleep, image gone.
- Brahman, creation, not 2 things independently existing.
- Only Brahman remains.
- Sarvatma Prakriya happens automatically, if Viveka clear.

Ego	Sakshi
<ul style="list-style-type: none"> <li>- Becomes Angry, happy, sad, desirous</li> </ul>	<ul style="list-style-type: none"> <li>- Knows it is wrong to be going after desires.</li> <li>- Recognises mistake of ego</li> </ul>

- You are not the thought, or thinker but knower behind the thinker, speaker, seer, hearer, taster.
- Higher level of consciousness gets activated.
- You are witness to the realm of reality behind the thought, which is Atma.

Intellect / thought	Intelligence
Jiva	Ishvara

- Thought is an incessant noise because of compulsive thinking.
- Listen to mind as Sakshi, don't suppress or condemn mind.
- Be the living witnessing presence – "I am", for the thought.
- Doer, enjoyer belongs to the mind.
- Don't loose yourself in the noise of the mind.

- **Abide as I am, the witnessing presence like the Nritya Shala Deepa, main teaching in this chapter.**



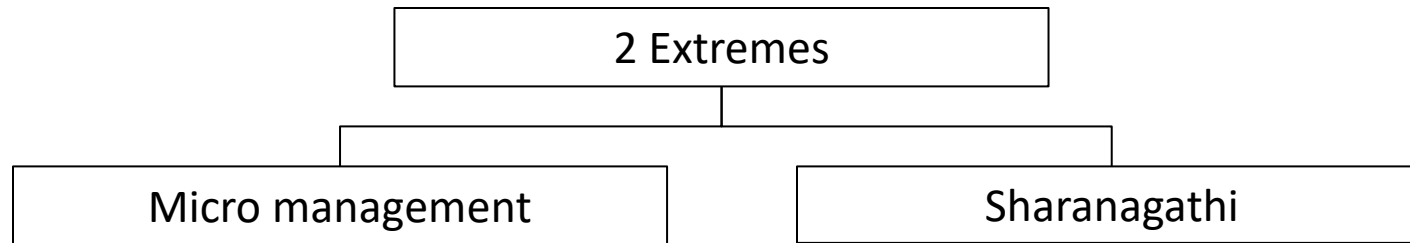
- Let ego, mind make noise, let emotions play out, let body, sense organs, perceptions happen.
- Just be the witnessing presence.
- Try to be just be, then you will begin to Awaken.

Example	Reality
<p><b>a) Nritya Shala Sthitho Deepaha :</b></p> <ul style="list-style-type: none"> <li>- Hanging in the centre of stage</li> </ul> <p><b>b) Prabhum :</b></p> <ul style="list-style-type: none"> <li>- King</li> </ul> <p><b>c) Sabhya :</b></p> <ul style="list-style-type: none"> <li>- All citizens</li> </ul> <p><b>d) Nartakim :</b></p> <ul style="list-style-type: none"> <li>- Dancer</li> </ul> <p><b>e) Deepyet Aviseshena :</b></p> <ul style="list-style-type: none"> <li>- Illumines presence indiscriminately Prabhu, Sabhya, Nartaki.</li> </ul> <p><b>f) Tad Abhavepi :</b></p> <ul style="list-style-type: none"> <li>- Absence of performers also illumined</li> <li>- Light does not discriminate individual objects and also does not discriminate presence and absence of objects.</li> </ul> <p><b>g) Nature of light to illumine</b></p>	<p>a) Light of consciousness at the centre of cosmos</p> <p>b) Waking state</p> <p>c) Dream State</p> <p>d) Sleep state</p> <p>e) Illumines good and bad events</p> <p>f) Consciousness illumines presence of objects, beings, in Jagrat, Svapna and absence (Nothingness) in Sushupti.</p> <p>g) Nature of awareness, knowledge to reveal, illumine objects + beings, to the sense organs, mind.</p>

- **My project in life :**

Establish my SELF as witnessing awareness, not involved with 3 states of consciousness but remain as pure being, substratum.

- Don't join the mind, stay aloof, is the trick.



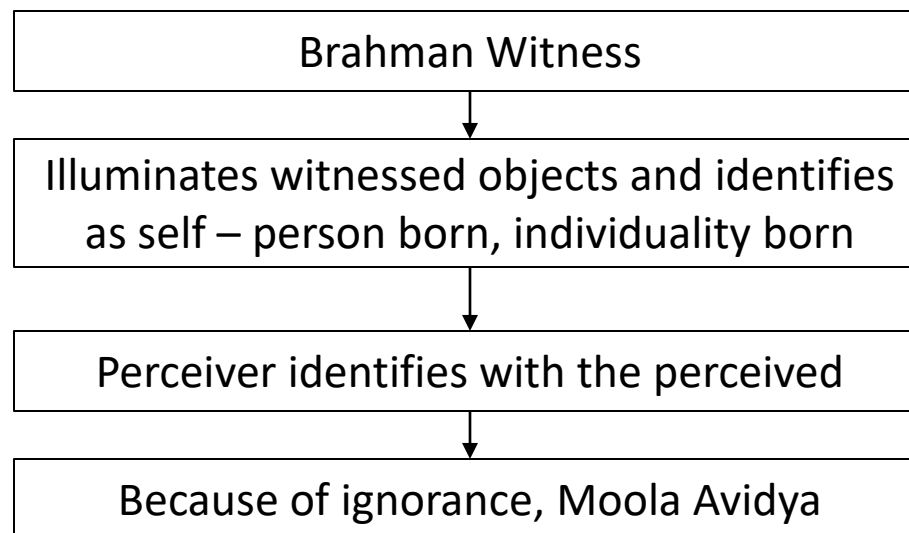
- Witness – Sakshi, not affected by good / bad experiences, self fulfilled, Atmanye Atmana Tushtaha.
- Every desire prompts us to act, search for fulfillment continues.
- Develop space as a witness of desires and actions.
- Remain on your feet, don't get swept away by desires and fears.

- **Sakshi is the reflection of reality in the Buddhi.**

- Infinite reflects in the Antahkaranam.
- Immediate outcome is Chid – Abhasa, reflection.



- Sarva Buddhi Sakshinam Atmanam.
- We call it witness with respect to Sakshyam – body, senses, mind, ego, world.



- If no identification, there is no person, individuality.
- Mind takes care of the needs of the body by producing impulses.
- Witnessing awareness is the reflection of the reality in the mind, window to the truth
- Understand witness like the Nrityashala Deepaha.
- Sakshi illumines Agitated and peaceful mind.
- Sun illumines empty room or room full of objects
- 3 states of mind illumined like the light illumines the king, audience and the dancer.

## Verse 12 : Important Verse

अहंकारं धियं साक्षी विषयानपि भासयेत् ।  
अहंकाराद्यभावेऽपि स्वयं भात्येव पूर्ववत् ॥१२॥

ahaṅkāraṁ dhiyaṁ sākṣī viṣayānapi bhāsayet |  
ahaṅkāradīyabhāve ' pi svayaṁ bhātyeva pūrvavat || 12 ||

The witness Consciousness lights up the ego, the intellect and the Sense - Objects. Even when ego etc., are absent, it remains Self - luminous as ever. [Chapter 10 - Verse 12]

Witness consciousness illumines

Ego

Intellect

Sense objects

- Both presence and absence
- It remains self – evident for ever.

### a) Sakshi Vishayan Api Bhasayet :

Light illumines

Prabhu

- King of the body
- Ahamkara, ego
- Me – mine complex

Sabhyam

- Sense objects
- Shabda, Sparsha, Rupa, Rasah, Gandah
- Sensations in the mind.

Nartaki

- Buddhi, dancing with thoughts

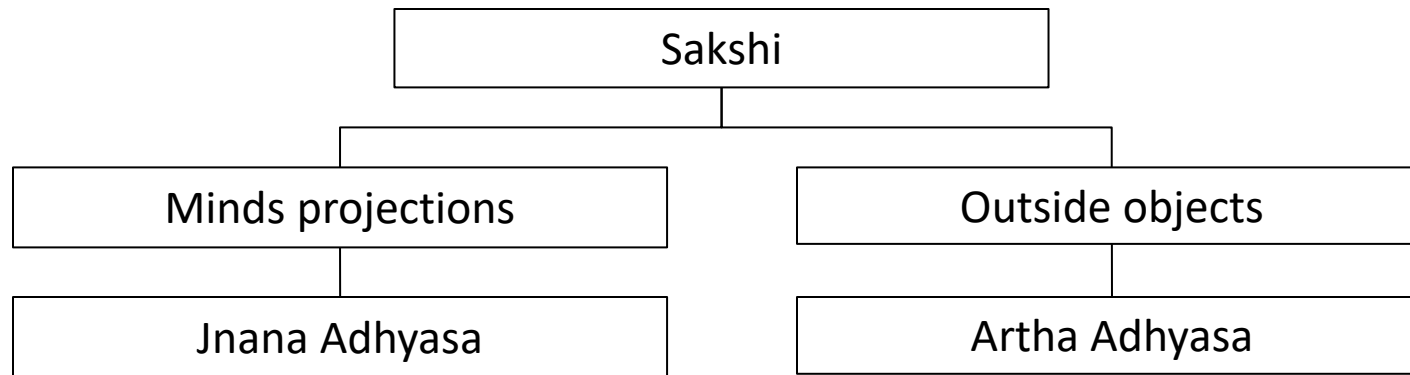
- Once body ready, ego enters and claims the body as I – self, appropriates the body as mine.
- Identification with body is automatic.
- Let Ahamkara not torment, demonise us.
- It is an image, small self.

<p>• <b>You are the Awareness in which the image of body – mind has come to light.</b></p>
--------------------------------------------------------------------------------------------

- Image given a name... it gets bloated, drowns the person.
- Ahamkara has its foundation with identification with the body.
- No Ahamkara, in sleep, there is Absence of identification, in sleep.

#### **b) Dhiyam :**

- Ideation, intellection, emotions.
- Objects, Sabhyam, sense objects are sensations perceived in the mind.
- There is body only when you are conscious of the body.
- There is a house, money, chain, car, body, when you think of it.
- Hence world is in the mind.



- Body = Panchabutas.

### **Panchabuta Dharana Meditation :**

Resolve	Into Element
I) Lower part Toes to loins II) Abdomen III) Stomach IV) Chest V) Head VI) Akasha (Space)	- Prithvi (Earth) - Apaha (Water) - Agni (Fire) - Vayu (Air) - Space - Aham (Pure existence) and go to bed

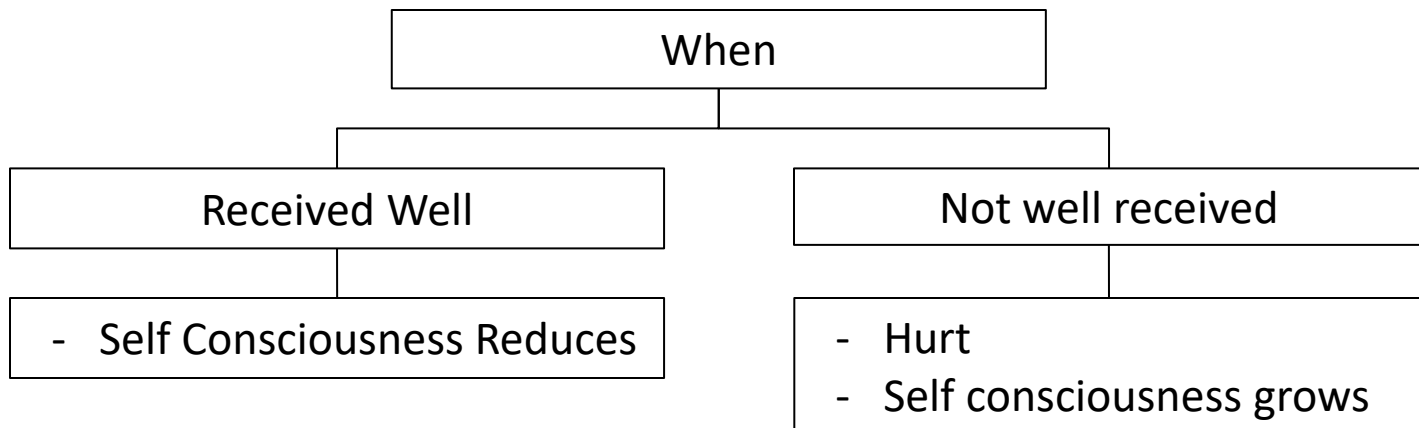
- **Whole waking up :**
  - Aham – Pure existence
  - Reflection in mind, body, sense organs world.

- Pravilapanam Kartavyam – resolve in this order...

There is no	Other than
Prithvi	Apaha
Apaha	Agni
Agni	Vayu
Vayu	Akasha
Akasha	Brahman / Atma / Aham

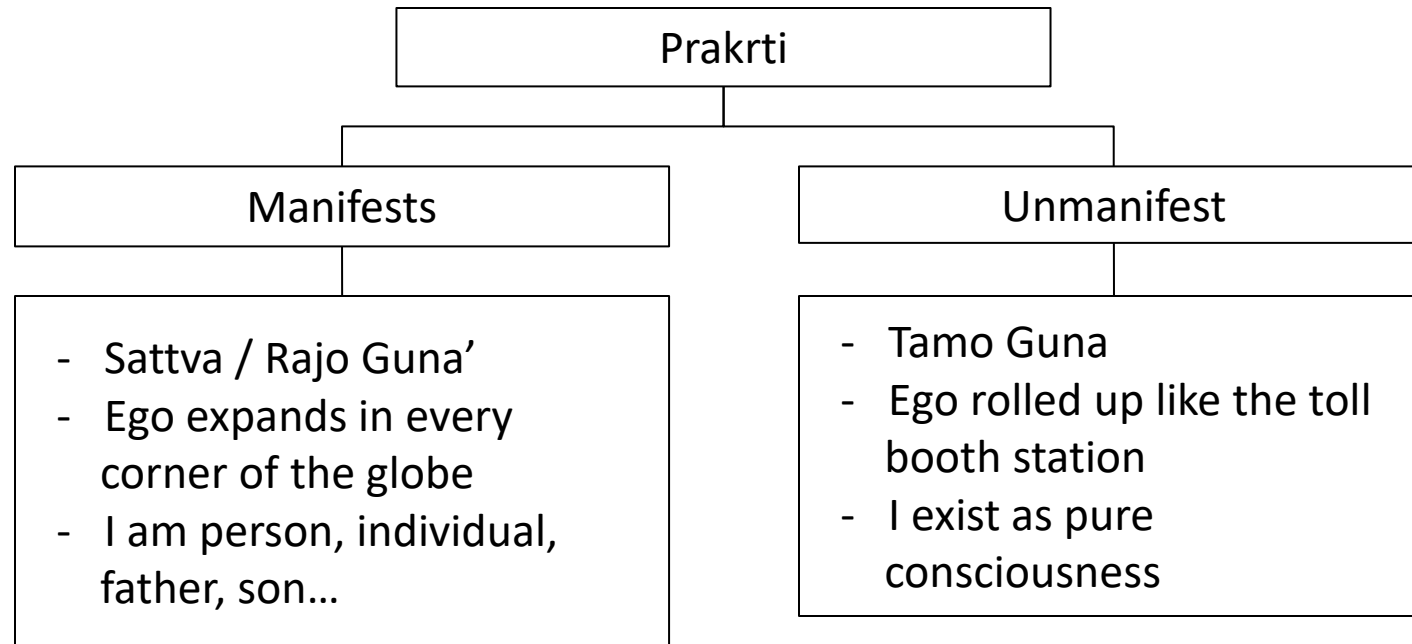
### c) Sakshi vishayanapi Basayet :

- Ego = Self consciousness.
- When you are self conscious, there is ego.





- Overcome these notions of bondage and abide in pure self.
- Ego's vacillations deceive me.
- I don't allow ego to cheat me.
- Freedom from ego, self consciousness = Moksha.
- Remain as Sakshi not as ego identified with body, mind or world.
- In sleep, ego absent, identifications with body, mind, world gone, because of Tamo Guna of Prakrti.



**d) Vyavahara – Swayam Bhati Iti Eva Purvavatu :**

- In the absence of ego, Sakshi continues to shine.

- **This opens up a new dimension of my personality.**

- Sakshi is invariable factor in 3 states.
- Sakshi is immanent and transcendental.
- Timeless and spaceless squeezed into body – mind in time – space.
- Infinite has become finite apparently not factually.

**Vivekachudamani :**

सन्नाप्यसन्नाप्युभयात्मिका नो  
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।  
साङ्गाप्यनङ्गा ह्युभयात्मिका नो  
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no  
bhinnāpyabhinnāpyubhayātmikā no |  
sāṅgāpyanaṅgā hyubhayātmikā no  
mahādbhutā'nirvacanīyarūpā || 109||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor whole nor both. Most wonderful it is and beyond description in words. [Verse 109]

Ignorance makes

Rope Snake appear in Rope

Blueness appear in Sky

3 States appear in Turiyam "I"

Mirage water appear on  
Sand

Dream appear in wakers  
mind

Water	Ice	Vapour
Waking	Dream	Sleep

- Witness merges into whole.
- Ego becomes one with Brahman (Substratum).

1 <sup>st</sup> Step	2 <sup>nd</sup> Step
<ul style="list-style-type: none"> <li>- Stand apart as witness</li> <li>- Body – mind melts down</li> <li>- Ego has limitation to body – mind</li> <li>- I am old, young, born, will die</li> </ul>	<ul style="list-style-type: none"> <li>- Realise my true nature is timeless, bodyless awareness.</li> <li>- I am witness to old body, mind.</li> <li>- Witness Sakshi is dimensionless, spaceless centre of observation, a very powerful state.</li> </ul>

- Sakshis illumination is uniform, simultaneous, without any action desire, will, plan, transformation, Sannindriya Matrena, Parinami Rahitvam.
- Sakshi is called Avasta Traya Sakshi.

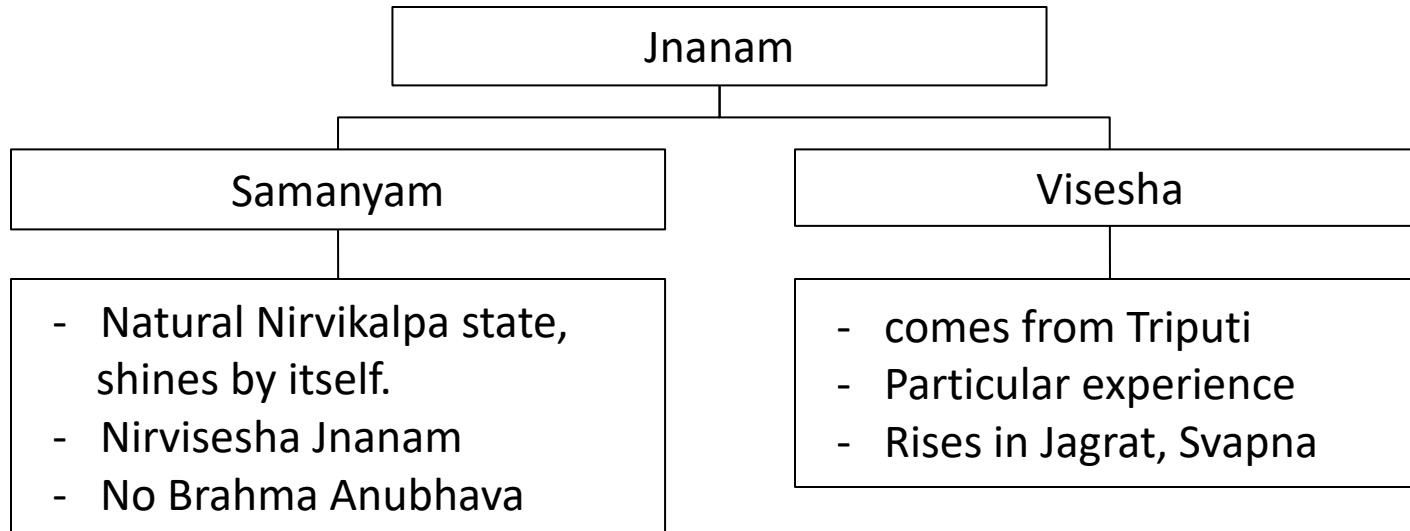
## Dakshinamurthy Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्  
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।  
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भजायते  
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt  
sanmātraḥ karaṇopa saṁharaṇato yo-bhūtsuṣuptaḥ pumān |  
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- Enjoys consciousness by itself, Svayam bhati.
- In sleep – Ahamkara resolved Pramana, Prameya Vyapara resolved.



- **Pure entity in absence of Triputi of Triputi is called Sakshi, Turiyam.**

- Sakshi is eternal, never rises or sets.
- When Triputi arises, Sakshi reveals.
- Dhi – Buddhi is instrument, Pramanam,

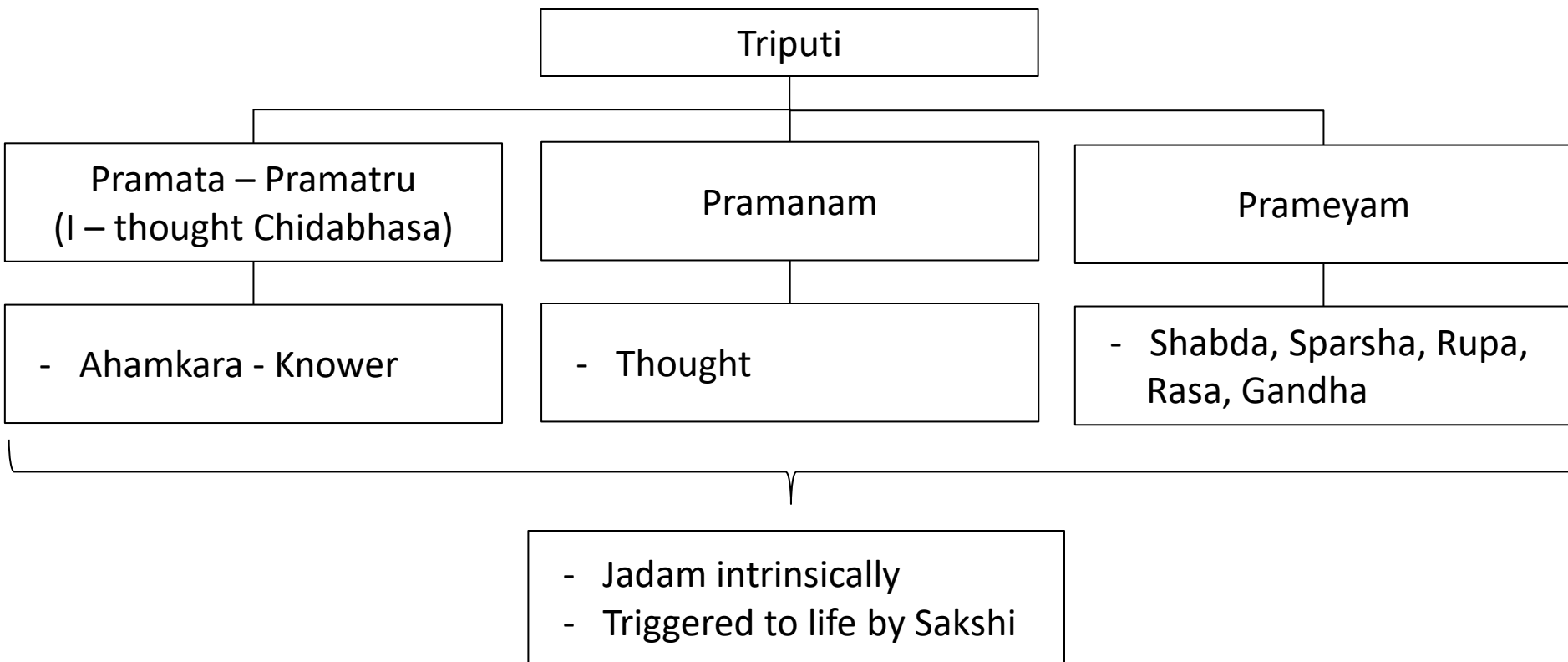
## Verse 13 :

निरन्तरं भासमाने कूटस्थे ज्ञप्तिरूपतः ।  
तद्भासा भास्यमानेयं बुद्धिर्नृत्यत्यनेकधा ॥१३॥

nirantaram bhāsamāne kūṭasthe jñaptirūpataḥ |  
tadbhāsā bhāsamāneyaṁ buddhirnṛtyatyanekadhā || 13 ||

The unchangeable witness is ever present as self-luminous Consciousness; the intellect functions under its light and dances in a variety of Ways. [Chapter 10 - Verse 13]

- Sakshi : Alone is consciousness

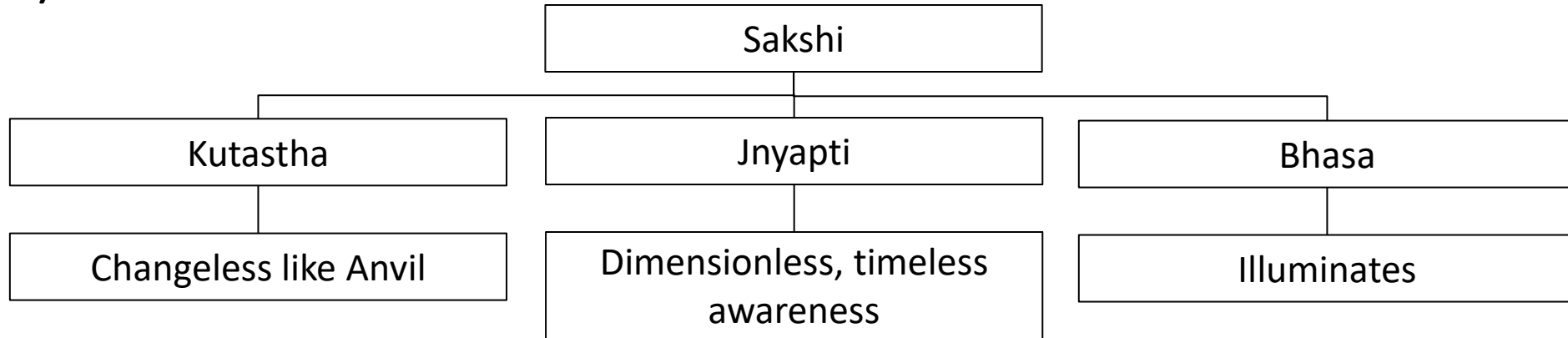


- Sakshi : Remains the same in 3 Avasthas.
- Jagrat : Pramana
- Pramana, mind instrument gets activated during waking.
- **Example :**
  - Fire in contact with water.
  - Water boils because of contact.
- Intellect – begins to boil and throws out Aham + Idam Vrittis.
- In Sushupti – Body becomes part of world – Hall, inert, no difference.
- Pramana Activated Vritti generation in waking is the dance program witnessed by Sakshi.
- I – Sakshi – have all experiences with the Pramatra (I – thought – Chidabhasa), Pramanam (Intellect), Prameyam (Objects).
- Sakshi :
  - Non-material conscious principle, self revealing.
  - Sakshi does not undergo change or modification to reveal all experiences.
- By mere presence Sakshi reveals.

#### **a) Iyam Buddhi :**

- This mind.

b)



**c) Sakshi Buddhi Anekadha Nrityati :**

- Buddhi dances with thoughts.

**d) Nirantharam Basamane :**

- Sakshi shines ever, nonstop.
- Thoughts in the Buddhi → Like waves
- Sakshi → Ocean floor
- Surfer never knows the depth of the ocean.
- Ego I on its own cannot know Sakshi but only the surface, body, mind, world.
- Thought is source of desires, fear and pain in life
- We do not use the mind, the mind uses us.
- We identify with the mind and take ourselves to be the mind.

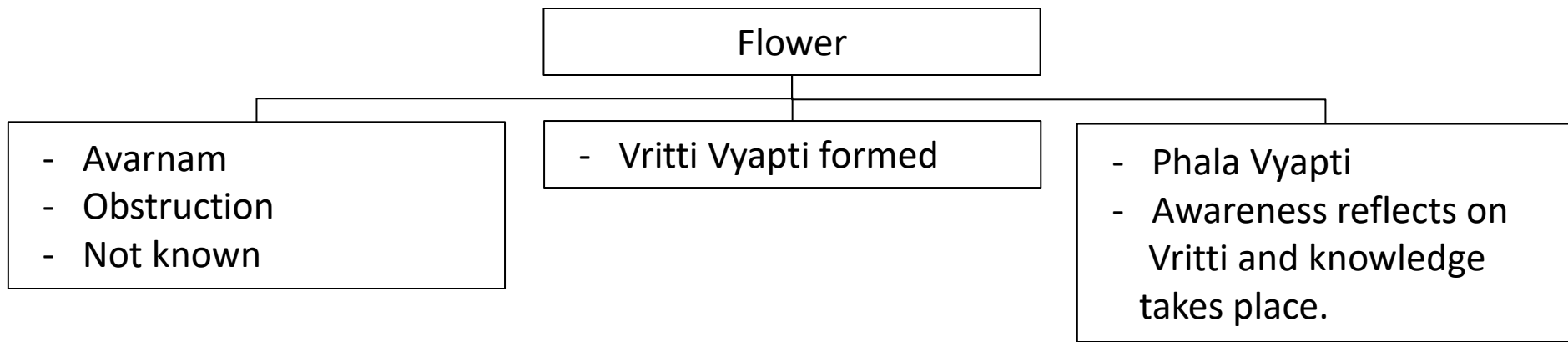


**c) Sakshi Buddhi Anekadha Nrityati :**

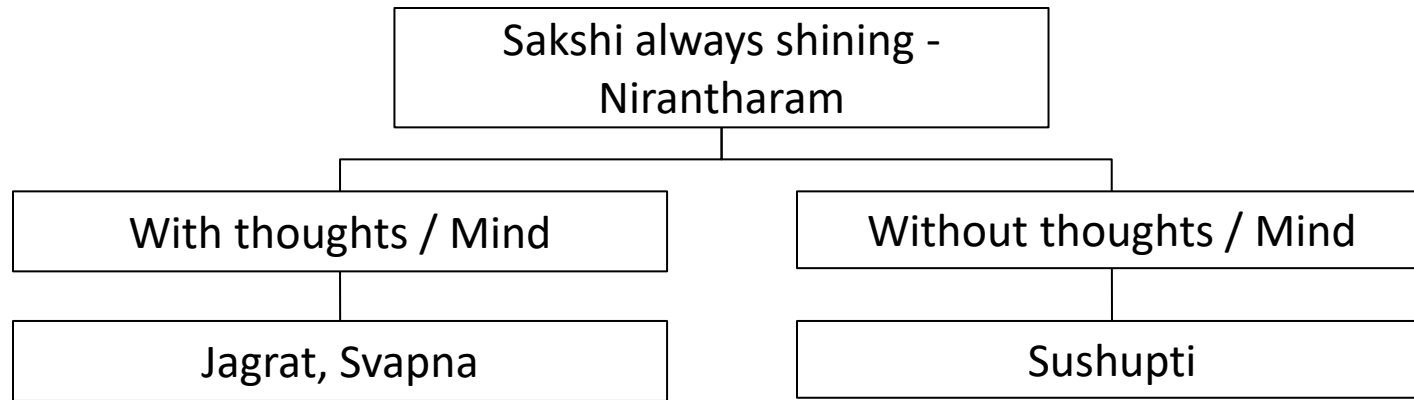
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- Sakshi → Ocean floor
- Surfer never knows the depth of the ocean.
- Ego I on its own cannot know Sakshi but only the surface, body, mind, world.
- Thought is source of desires, fear and pain in life
- We do not use the mind, the mind uses us.
- We identify with the mind and take ourselves to be the mind.
- Thought is possible only when there is Sakshi to bless the thought.
- How Sakshi blesses thought?
- By endowing thought with Satta and Sphurti.
- Thoughts, if they don't shine, will not bother you at all.



- Mind is not knowledge, it only modifies.
- Knowledge owes its existence to the awareness in the background of mind which is Sakshi.

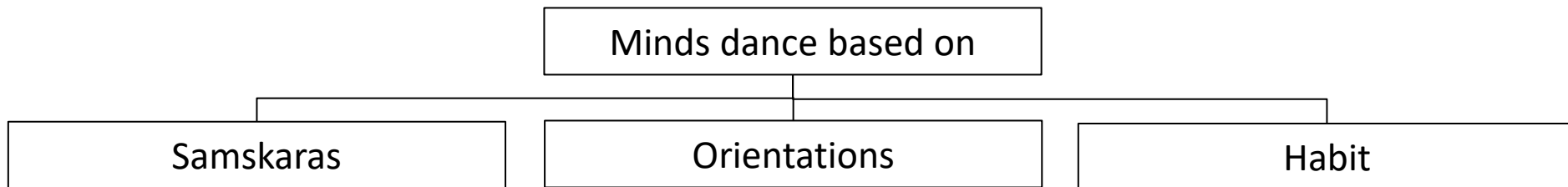


### Example :

- Sun shines for ever
- Ganges flows for ever.
- Sense of self, entity = Live life.

Ajnani	Jnani
<ul style="list-style-type: none"> <li>- Sense of self in the mind, ego.</li> <li>- Ego has number of identifications – car, house, family, business.</li> <li>- Ego runs life for us.</li> <li>- Ego based on false relationships.</li> </ul>	<ul style="list-style-type: none"> <li>- Sense of self shifted to awareness, Sakshi.</li> <li>- Sakshi is vast intelligence principle.</li> </ul>

- Person stripped of all possessions, relationships, skills, beliefs, are you nobody? This is called Vairagyam in practical terms, stop taking mind seriously, Dhyayati Eva, Leelayati Eva.



In Ignorance	In Wisdom
I) You are ego II) Ego has desires, Aversions, attachments III) Bondage	I) You are Sakshi, awareness II) Know Sakshi is basis for the mind III) Freedom – not affected by pleasure, pain

World centric lifestyle	Yoga centric lifestyle
<ul style="list-style-type: none"> <li>- Bend inner to outer</li> <li>- Slave of the world</li> </ul>	<ul style="list-style-type: none"> <li>- Bend outer to inner – subject</li> <li>- Master</li> </ul>

- Once you identify with the mind, mind starts using you, you become slave to the mind.
- Wise man knows opposite experiences in life are appearances, not reality (Birth – death, Dharma – Adharma, Jagrat – Sushupti, all appearances not reality).

### **In Vedanta :**

- Subject – Object – difference is an appearance, not real.

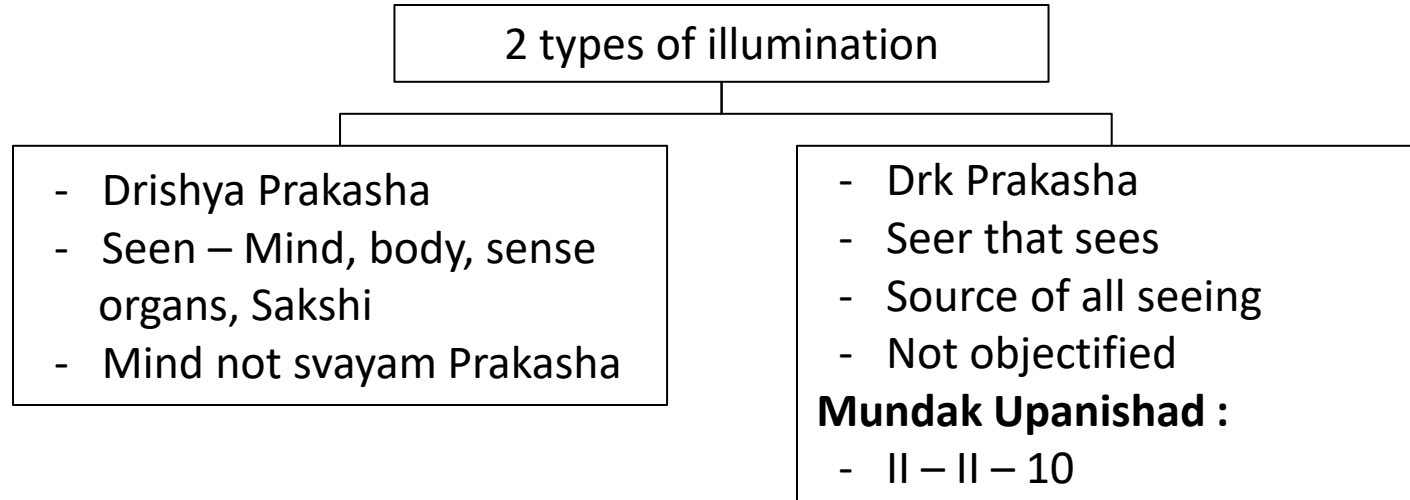
### **Reality :**

- Only light that makes 3 states appear.
- I am the intense presence Sakshi, Kutastha, timeless being, very tangible.
- Everything around Sakshi is changing.
- Identifying with the mind makes whole life fickle and fleeting.
- No rest for the mind at all.
- In the being witnessing awareness, there is no time, Anantha I am.
- Universe appears in the fabric of time – space.
- Thought holds time.
- Time is product of mind.

- I am timeless, spaceless, centre of observation, Kutastha.

## Law :

- Change happens in the background of changeless.

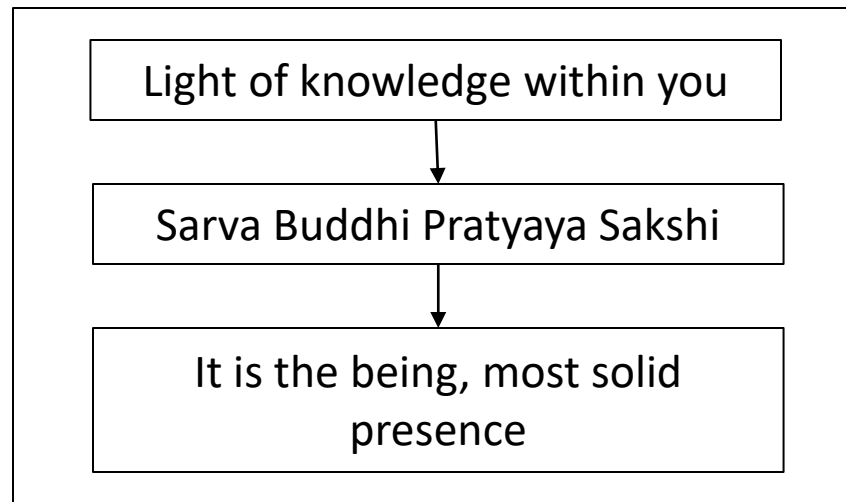


## Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।  
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]



- How to realise the awareness?

- **Die to the changeful, unreal, egocentric life, strip it off.**
- **Yet I remain solid, intense being, which is awareness, Sakshi.**

- When I die to the world, I wake up to the reality and understand that there is no death at all.
- Death like Sleep is only a condition of the mind.
- I am ever existence (Sat), conscious (Chit), bliss (Ananda), Reality.

## Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेद निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्सह ।  
ब्रह्मणा विपश्चितेति ॥ १ ॥

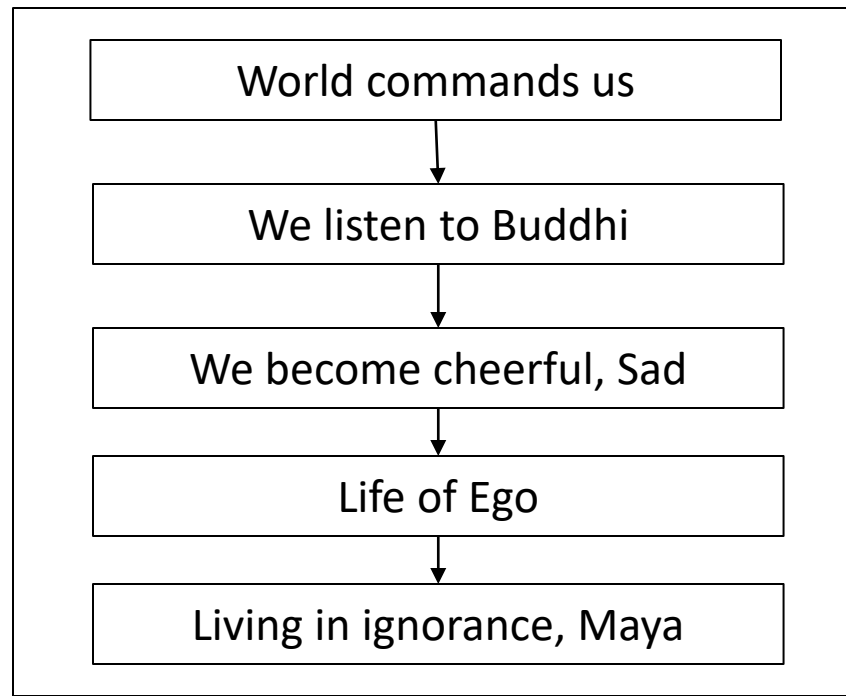
Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |  
satyaṃ jñānamanantaṃ brahma |  
yo veda nihitaṃ guhāyāṃ parame vyoman |  
so'snute sarvān kāmānsaha |  
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Sakshi never changes, Buddhi changes relentlessly.
- Living a egoic life, you are utterly self conscious.
- In Sakshi, awareness, consciousness, no trace of self consciousness.

### • Awareness alone shines, Nirantaram Bhasamane Kutaste.

- While it shines, mind dances, or becomes passive (Manifest, unmanifestation of the universe not the self).
- Leave the mind, let it dance, it will stop itself.
- You are the witness of the dance program, never the dancer.
- You bless it, or ignore it.
- Sarva Prakrti Vanchita, we live in slavery of our minds, Prakrti.





## Verse 14 :

अहंकारः प्रभुः सभ्या विषया नर्तकी मतिः ।

तालादिधारीण्यक्षाणि दीपः साक्ष्यवभासकः ॥१४॥

ahaṅkāraḥ prabhuḥ sabhyāviṣayā nartakī matiḥ |

tālādīdhārīṇyakṣāṇi dīpaḥ sākṣyavabhāśakaḥ || 14 ||

In this illustration the Patron is the ego, the various Sense Objects are the Audience, the intellect is the dancer, the Musicians Playing on their instruments are the Sense - Organs, and the light illumining them all is the Witness - Consciousness. [Chapter 10 - Verse 14]

- Metaphor explained in the example Nrityashala Deepaha.

### Example :

a)

Ahamkara – Patron	Prabhu – Patron
- In whose court Buddhi dancer is performing.	- King - In whose court dance is going on.

b)

Sense objects	Sabhya
- Shadba, Sparsha, Rupa, Rasah, Gandha Sensations - Ever changing world	- Audience - Citizens

c)

Intellect	Nartika
- Buddhi	- Dancer

d)

Sense Organs	Musicians
- Eyes, Ears, Nose, tongue, Skin	- Drum, Violin

e)

Sakshi	Deepaha
<ul style="list-style-type: none"> <li>- Awareness principle, Chaitanyam</li> <li>- Illumines 3 states</li> </ul>	<ul style="list-style-type: none"> <li>- Right principle</li> <li>- Illumines stage</li> </ul>

#### f) Sakshya Avabhasakaha :

- World exists because of light o Sakshi, which illuminates ego downwards.
- Sakshi is the truth of the universe.
- Be Sakshi, know that there is no Sakshitvam, you are Brahman.

**When I know I am the ever existing Sakshi of the sensations of the universe, I am Brahman.**

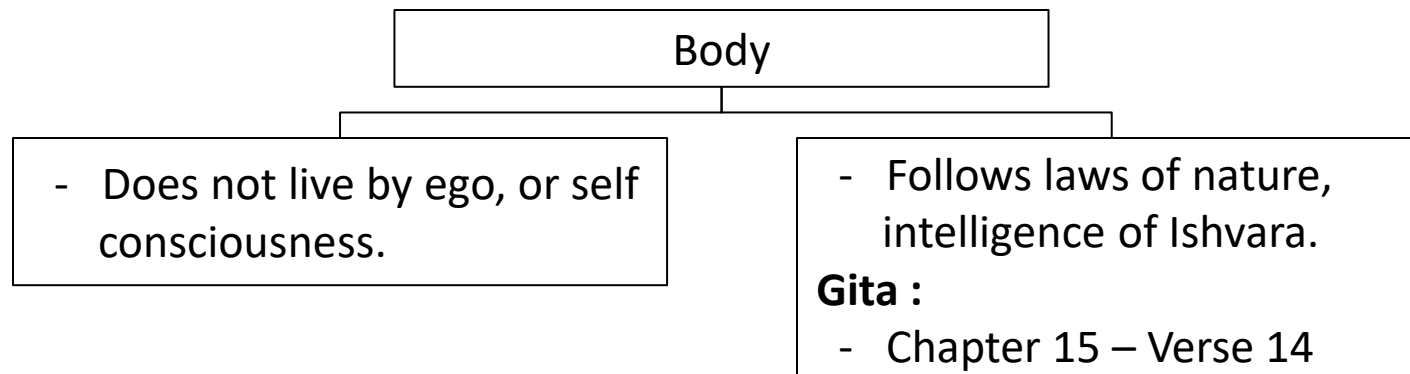
- Sarva Prakrti Vanchita – Deceived of his own glory.

- **Refuse to identify with the mind as self.**
- **Let no other thought come except Sakshi thought.**

**Mind says :**

- **You are insulted, dishonoured, wonderful, In calamity, rich, poor, old, born, will die.**
- **Refuse to accept it as truth.**
- **Watch the mind like you watch a thief.**
- **Then you wont loose your true nature.**

- Pure Sakshi is detached, passionless awareness.
- When you are aware of the world, you become passionate, for wealth, food, house, business, titles, that is all ego, buddhi, dancer not Sakshi, light.
- Even if an iota of passion enters the Buddhi, there is confusion between Sakshi and Buddhi, Adhyasa, error.
- There is an element of identifications.
- Body does not need you, to be conscious of it, all the time.



अहं वैश्वानरो भूत्वा  
प्राणिनां देहमाश्रितः ।  
प्राणापानसमायुक्तः  
पचाम्यन्नं चतुर्विधम् ॥१५-१४॥

aham vaiśvānarō bhūtvā  
prāṇināṃ dēham āśritaḥ |  
prāṇāpānasamāyuktaḥ  
pacāmyannaṃ caturvidhaṃ || 15 - 14 ||

Having become (the fire) Vaisvanara, I abide in the body of beings and associated with prana and Apana, digest the fourfold food. [Chapter 15 - Verse 14]

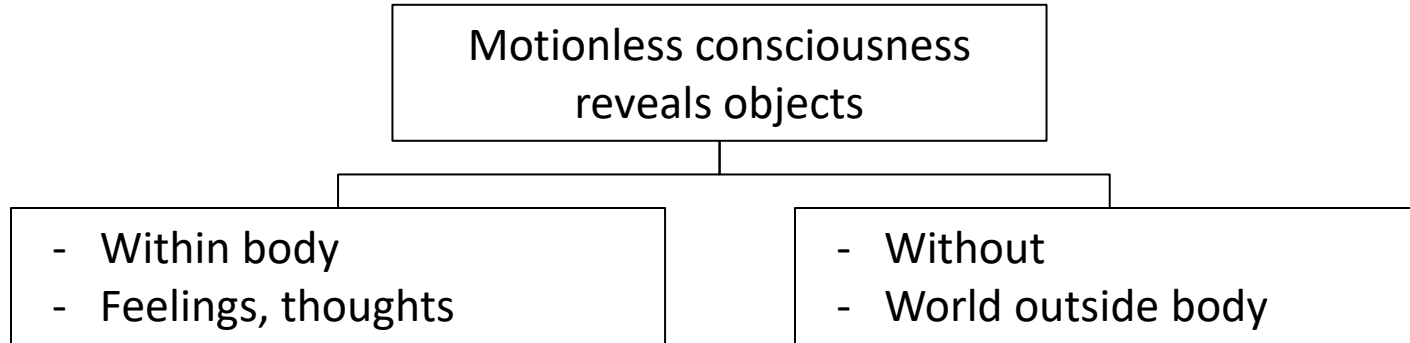
- Like space, Sakshi holds Buddhi, sense organs, body, world but is never contaminated.
- Lamp illumines tragedy, comedy on state, not affected by the dancer, the king, or audience.

## Verse 15 :

स्वस्थानसंस्थितो दीपः सर्वतो भासयेद्यथा ।  
स्थिरस्थायी तथा साक्षी बहिरन्तः प्रकाशयेत् ॥१५॥

svasthānasamsthito dīpaḥ sarvato bhāsayedyathā |  
sthirasthāyī tathā sākṣī bahirantaḥ prakāśayet || 15 ||

As the light reveals all the objects remaining in its own Place, so the witness - Consciousness, itself ever motionless, illumines the objects within and without (Including the Operations of the Mind) [Chapter 10 - Verse 15]



- I am not in the world, the world is in me, awareness.
- I am source of all illumination.

### a) Sthira Saya Thatha Sakshi :

- I am the Sakshi, not the ego.
- This idea purifies the mind.
- I am nothing that is perceived or conceived.
- Negate everything.

## **Sankhya Viveka :**

- Dvaitam
- Purusha, Prakrti stand opposite to each other.

## **Vedanta Viveka : Advaitam**

- Discern body, mind.
- Understand I am not body – mind.
- I am Atma, Body, Mind merges in me.
- I alone am.
- Abide in I am.
- Abide in I am.
- What is discerned, merges in you the Atma.
- I am witnessing awareness, Drk, knower.
- Drk stands independent of the body.
- Body – Drishya, can't stand independent of Drk.
- Recognise this important discrimination.
- Drk remains in its divine glory without Drishya.
- There are no Koshas other than Drk Atma.
- You start seeing the Gold, awareness instead of ornaments (3 states of mind).

1 <sup>st</sup> Step	2 <sup>nd</sup> Step
Viveka	Sarvatma Bhava

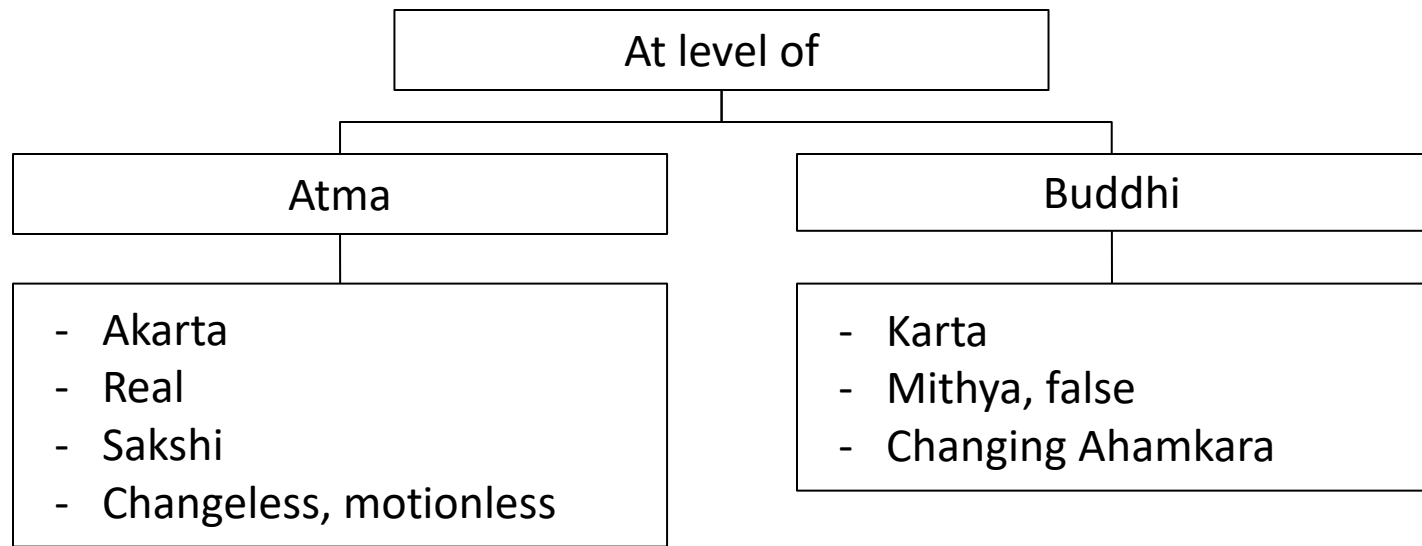
- Nataka Deepaka Prakaranam is an epitome of Viveka.
- Everything is shown as appearance in the light of the lamp.

3 States	Awareness
<ul style="list-style-type: none"> <li>- Ego's appearance</li> <li>- False, Mithya, Unreal</li> </ul>	<ul style="list-style-type: none"> <li>- Lamp</li> <li>- Real</li> </ul>

- In all relationships, you are identifying with the outside.
- From Atma side Kshetram is appearance in ignorance.

### **b) Svasthana Samstitho Deepaha :**

- Light on stage does not move.
- Movement belongs to thoughts not Sat background, Sakshi screen.
- We see movement entirely by the trick of mind and senses.
- Atma not Karta.
- Mind interaction is Karta.



- Things happen in life, not to me Sakshi.
- Events in stage of matter not to light of consciousness.
- Light, Chaitanyam Abides in its glory.

**c) Sarvato Bhasayed Yatha :**

- It illumines, does not do anything.

**Gita :**

य एनं वेत्ति हन्तारं  
यश्चैनं मन्यते हतम् ।  
उभौ तौ न विजानीतः  
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ  
yaścainaṃ manyatē hatam |  
ubhau tau na vijānītaḥ  
nāyaṃ hanti na hanyatē || 2-19 ||



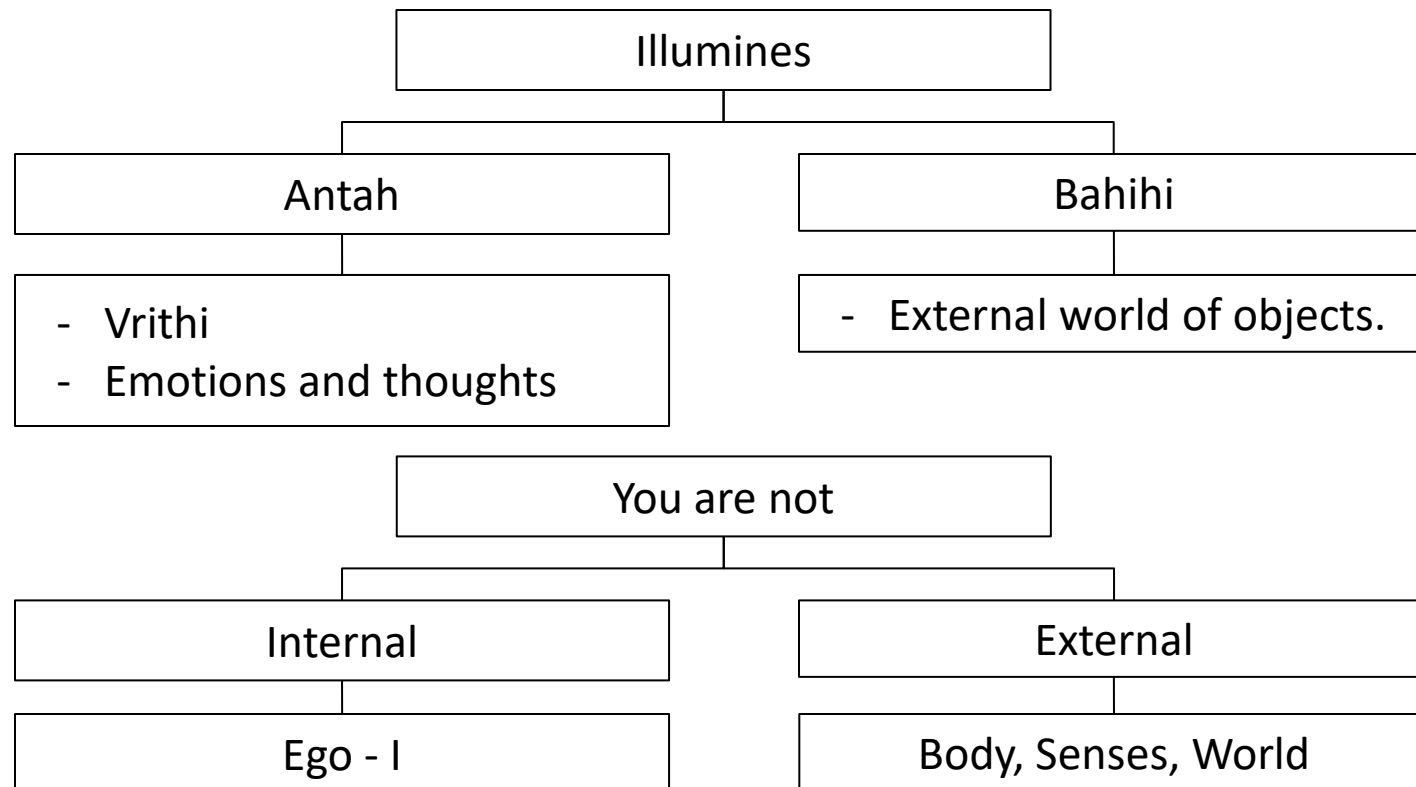
He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain. [Chapter 2 - Verse 19]

- Atma not doer, Gamana.
- Nothing done in it, Agamana.

**d) Thatha Sakshi Sthira Sthayi :**

- In the fleeting experience of objective world, constant factor in every experience of the experiencer – experienced duality, is Sakshi.

**e) Bahirantah Prakashyet :**



## Sarvatma Bhava :

- Nothing internal, external.
- Everything happening in the light of Sakshi, which alone is real.
- We call all experienced world as Prakrti, and experiencer as Purusha.

Prakrti	Purusha
<ul style="list-style-type: none"><li>- Appearance</li><li>- Mutable</li><li>- Engrossed, overwhelmed, submerged in the experience, Ego I.</li></ul>	<ul style="list-style-type: none"><li>- Reality</li><li>- Immutable</li><li>- Know clearly experiencer, knower is Chaitanyam reflected in the mind.</li><li>- Higher Viveka - I am Turiyam, Pure I, Sat Chit Ananda.</li></ul>

## Ultimate Realisation :

- I am not experience – experiencer duo.
- I am the only reality - Sakshi between them.
- I transcend all the time the Duo of experience and experiencer.
- There is no experience – experiencer Duo in 3 states without the presence of Sakshi.

- All illumination flows from Sakshi not from Sun, Moon, Stars.
- Sakshi is like mine worker head lamp.

Awareness	Experience
Pure Consciousness	With Mind + Senses

- I am aware of all my experiences, is practical implication of understanding the Sakshi.
- Love for inner freedom = Moksha.

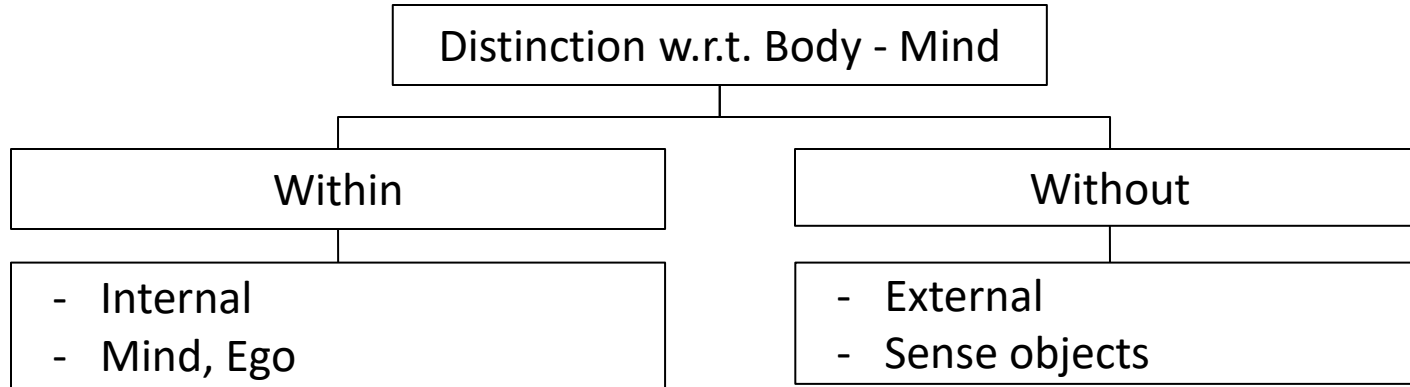
## Verse 16 :

बहिरन्तर्विभागोऽयं देहापेक्षो न साक्षिणि ।  
विषया बाह्यदेशस्था देहस्यान्तरहंकृतिः ॥१६॥

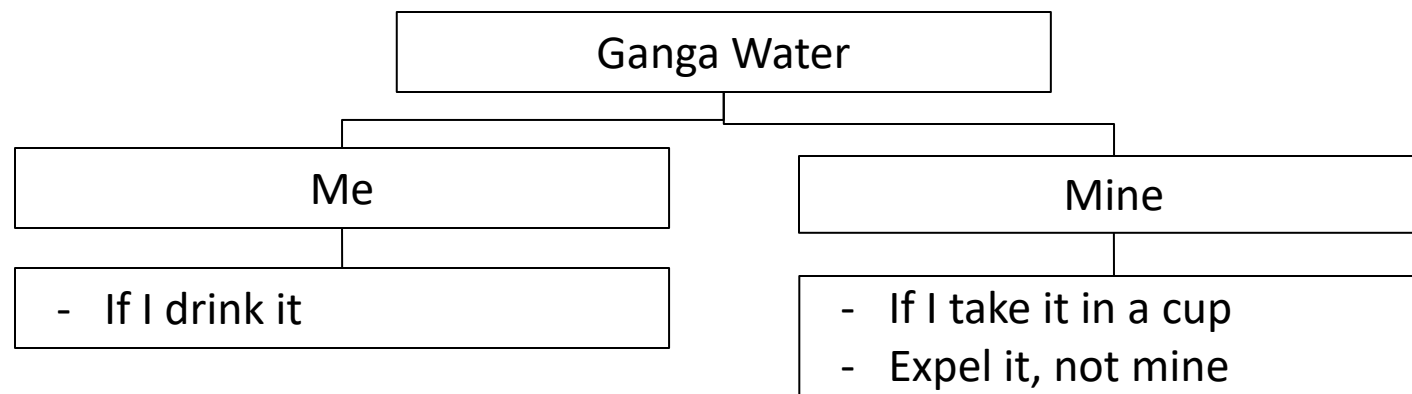
bahirantarvibhāgo 'yaṃ dehāpekṣo na sākṣiṇi |  
viṣayā bāhyadeśasthā dehasyāntarahaṅkṛtiḥ || 16 ||

The distinction between external and internal Objects refers to the Body and not to the witness Consciousness. Sense-object are outside the Body whereas the ego is within the Body.  
[Chapter 10 - Verse 16]

### a) Bahir Antar Vibhabhogoyam Deha Apekshaha Na Sakshini :



- Sakshi – is timeless, experientially everything is within you.
- Within – without not with respect to Sakshi but body.

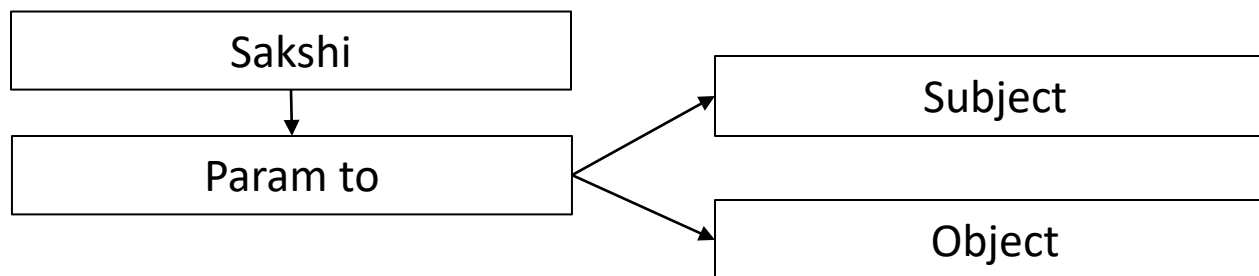


- Water was not mine before, became me, then not mine.
- In this creation nothing is me or mine.
- Me, mine is a relative thing.
- Sakshi is centre of illumination awareness, not within or without.

## b) Vishaya Bliya Deshastha :

### Example :

- Objects within hall, outside hall.
- Space transcends within and without and yet supports everything, hence called Param.



- **Param** : It is in between subject and object and yet transcends them.
- Gold pervades chain and yet it is beyond chain.

### c) Dehasyantara Aham Kritihi :

- W.r.t. body, ego is internal, Aham Kritihi.
- Senses, mind, intellect within body.
- Objects outside body.
- Sakshi should not be identified with the body.
- This body is perceived like all other bodies = Sarvatma Bhava.

### Nature of Sakshi :

- I. Illuminator of Triputi
- II. Non-participating illuminator of Triputi.
- III. Non changing illuminator
- IV. Simultaneous illuminator not sequential
- V. Unlocated illuminator

Pramata	Pramanam	Prameya
<ul style="list-style-type: none"><li>- Ego</li><li>- Part of Mind</li></ul>	<ul style="list-style-type: none"><li>- Vrittis</li></ul>	<ul style="list-style-type: none"><li>- External</li><li>- Has location</li></ul>

Internal

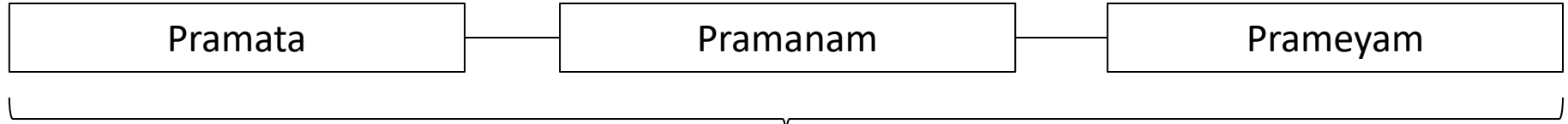
- No division in Sakshi.

## Verse 17 :

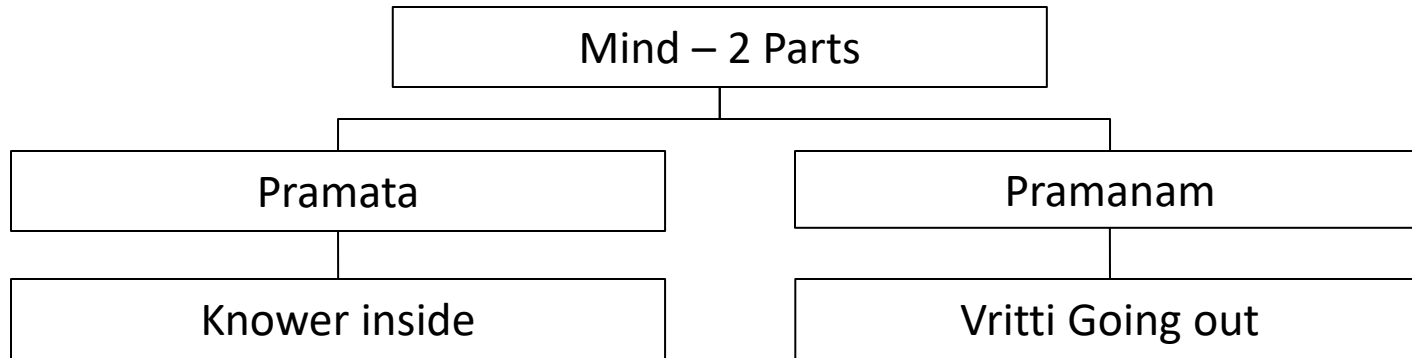
अन्तःस्था धीः सहैवाक्षैर्बहिर्याति पुनः पुनः ।  
भास्यबुद्धिस्थचाञ्चल्यं साक्षिण्यारोप्यते वृथा ॥१७॥

antaḥsthā dhīḥ sahaivākṣairbahiryāti punaḥ punaḥ |  
bhāsyabuddhisthacāñcalyam sākṣiṇyāropyate vṛthā || 17 ||

The Mind seated within goes out again with the sense organs. In Vain, people seek to impose the Fickleness of the Mind illumined by the witness - Consciousness on the latter.  
[Chapter 10 - Verse 17]



- Objects of Sakshi
- Jadam



- Clip is known by knower – ego.
- Ego powered by consciousness.

- Consciousness is different from Jada Triputi.
- In presence of Sakshi, Triputi known.
- **Example :**
  - Light blesses without participation.
  - Sakshi blesses without participation.
- Wherever mind + thoughts are, reflection of Sakshi falls automatically, and revelation of body, mind, world takes place.
- Objects are known when thoughts travel inside and outside.
- Motion of mind falsely transferred to consciousness because of proximity and intimacy.

**Example :**

Moon	Sun
Illumined	Illuminator

**Example :**

Moon	Clouds
<ul style="list-style-type: none"> <li>- Illuminator</li> <li>- Appears to move in another direction</li> </ul>	<ul style="list-style-type: none"> <li>- Illumined</li> <li>- Move fast in one direction.</li> </ul>



- Motion of body or mind transferred to Sakshi.

### Example :

- I am disturbed, I went to USA.
- False transfer = Adhyasa, cause of Samsara.
- All knowledge of body, mind, senses, world, flows from me, Sakshi.

Knowledge	Joy
Chit	Ananda

← From Sakshi

- I am human, male, father, doctor, are superimpositions.
- We take ourselves to be body, mind, sense complex, teaching starts with what I consider I am today.
- Connect Atma to body first, I am in the body first and then progress.

### a) Sakshi Aropya the Vruta :

#### Limitation :

- Belongs to body – mind.
- Superimposed on Sakshi.

#### Truth :

- I whole, Atma, Poornam.
- What is the relationship of Sakshi with Buddhi?

## **b) Anthastha Dhih Sahai Vak Shair Bahir Yarti Punah Punaha :**

- It is nature of mind to divide and oppose.
- Develop space w.r.t. emotions in mind, like anger, jealousy.
- Whatever you accomplish in life is superficial and transient.
- Problem not in Ishvara Srishti but in minds Chanchalyam, nature to roam about.
- Pratyahara = Withdrawl of mind from sense objects to Atma.
- Mind has a habit of falling into grooves of thinking.
- Example : Village cart moves on a Groove forward backward.
- Worrying thought, desirous thoughts, fall into Groove, Samskara Vasanas.
- Vairagyam = Keeping Minimum grooves.

## **c) Bhasya budahisheha Chanchalyam :**

Mind	Reality
<ul style="list-style-type: none"><li>- Upadhi</li><li>- Thought is object of awareness, Nama, Rupa.</li></ul>	<ul style="list-style-type: none"><li>- Shines</li><li>- Existence</li><li>- Undifferentiate Nirvisesha Jnanam</li><li>- Chaitanyam</li></ul>

- Instead of recognising awareness (Gold), you recognise Nama Rupa (Chain).

**Example :**

- Flower not conscious of awareness.
- Awareness conscious of flower.
- Flower / Mind = Upadhi = Nama Rupa covers the reality.
- Unsteadiness of mind is imputed to Sakshi.
- Try to avoid superimposition.

**Say :**

- I am Sakshi Atman, mind is unsteady.
- Gap is built.
- Discern the mind from Sakshi, awareness.

**Example :**

- Lady's focus : How chain will look in her neck.
- Husbands focus : Cost of Gold
- Shift focus from mind to its anchor awareness.
- Only way to relate with Atma is to say I am Sarva Buddhi Pratyaya Sakshi.
- Universe originates from Atma.

## Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |  
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |  
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |  
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is ) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

## Katho Upanishad :

अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् ।  
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-anīyan mahato mahīyan Atmasya jantor-nihito guhayam,

Tam-akratuḥ pasyati vita-soko dhatuḥ prasadan-mahīmanam-atmanah ॥ 20 ॥

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [1 - 2 - 20]

- Shifting focus from the mind to Sakshi is called Adhyatma oga.
- Identifying with the mind hurts you (Vrutha).

- **How to verify yourself as Sakshi?**
- **Refuse all thoughts except one, “I am Sakshi”.**
- We have to win the battle between mind and SELF.
- Needs patience and perseverance.
- Mind will yield, will come out of groove like thinking.

## Verse 18 :

गृहान्तरगतः स्वल्पो गवाक्षादातपोऽचलः ।  
तत्र हस्ते नर्त्यमाने नृत्यतीवातपो यथा ॥१८॥

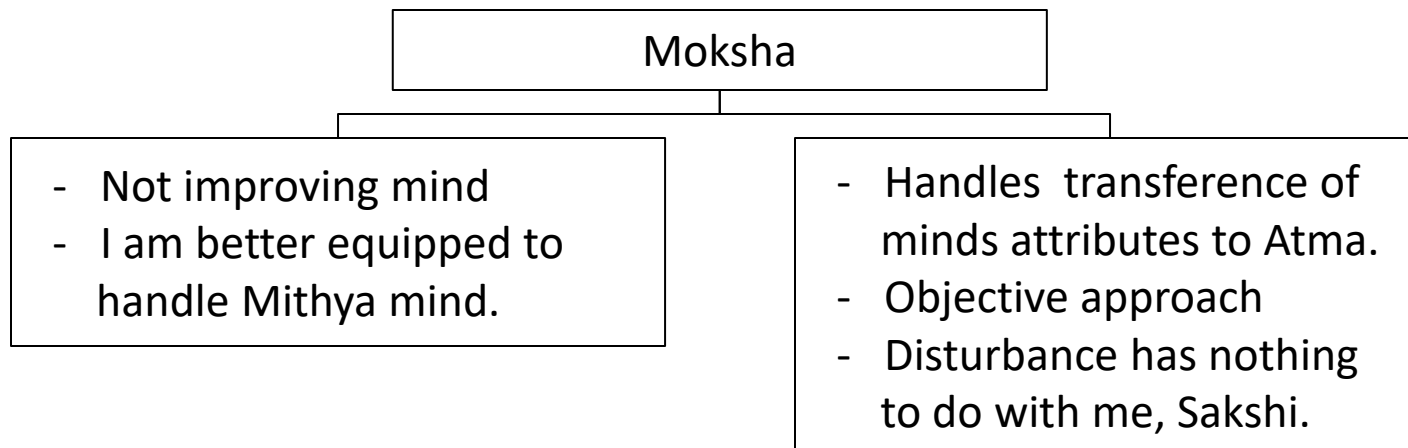
gṛahāntaragataḥ svalpo gavākṣādātapo 'calaḥ |  
tatra haste nartyamāne nṛtyatīvātapo yathā || 18 ||

The streak of Sunlight coming into the room through an opening is motionless; but, if one dances one's hand in the rays, the light appears to be dancing. [Chapter 10 - Verse 18]

Attributes of	Movement of hand
<ul style="list-style-type: none"><li>- Anatma illuminated mind (Disturbances)</li><li>- Transferred to Atma illuminator.</li></ul>	<ul style="list-style-type: none"><li>- Transferred to rays of sunlight beam on wall</li></ul>

## Vedanta :

- Not handling the disturbances.
- It is handling the false transference of disturbances.



## Yogamrtan :

samsara - vrrikshashchedyo. ayam natma hanti na hanyate.  
evam cha drridhabhavana naham dehendriyadayah || 57 ||

- I am Sakshi, Akarta, Abokta, Punya – Papa Rahita Atma.
- No Sanchita, Prarabda for me.
- Nitya Mukta.

### a) Gruhantara Agataha Svalpo Gavakshada Tapo Chalah :

#### Example :

- Sunlight enters dark room through a window.

### b) Tatra Haste Nrityamane Nrityati Atapoh Yatha :

- Keep your hand in the path of rays and move hand form shapes of Rabbit, dog.
- Spot light on wall appears to be dancing.
- I am not this or that.
- I am pure being, everfree, pure awareness.
- Experience restlessness of mind, not of Atma.
- Restlessness, nothing to do with real I.
- Real being, when it reflects in the mind appears restless (Superimposition).

#### Example :

- Reflection of Moon in water.

- **When desire stirs the mind, the dirt of Vasanas, Samskaras, comes up and the reflection of Atma in the mind appears restless, changeful.**

### **Shastra :**

- Asangoham hi Ayam Purushaha..
- Atma is unconcerned, unattached like sunlight.
- There is Asakti, attachment in life.
- Can forget all attachments in sleep.
- Hence not real.
- Power of mind to hold me is given by Atma.

### **Ask :**

- Is there desire? Fear?
- They loose power.
- As understanding grows, mind becomes more and more pure.

Yoga
<ul style="list-style-type: none"><li>- Purify by Samadhi</li><li>- Not practical</li></ul>

- Our experiences of being Agitated, Sad, are not real in essence.
- To extricate the mind from agitations, remain as witness.
- Experience will become feeble, fickle.
- Gain insight about Atma, create space between you and the mind.



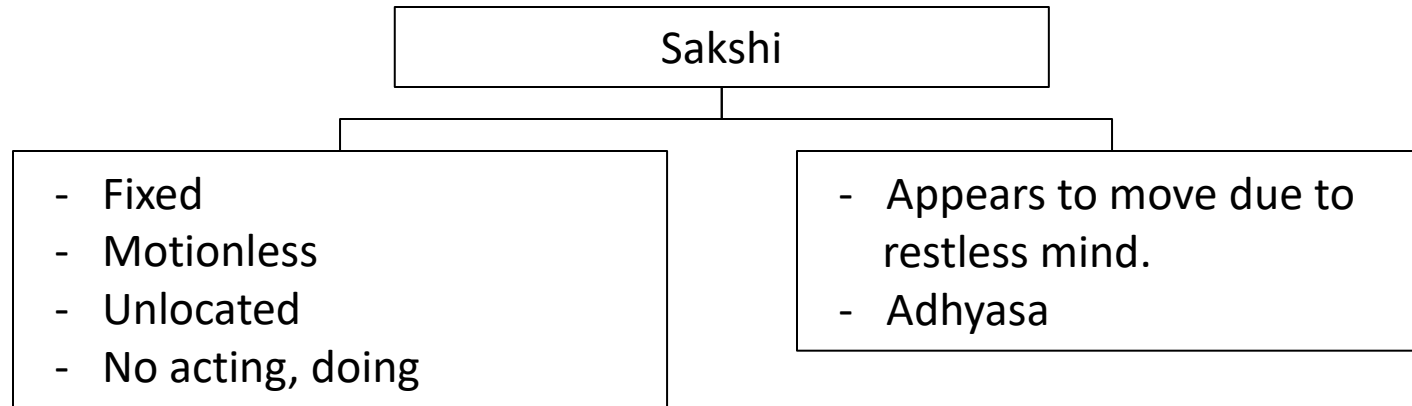
## Verse 19 : Important Verse

निजस्थानस्थितः साक्षी बहिरन्तर्गमागमौ ।  
अकुर्वन् बुद्धिचाञ्चल्यात्करोतीव तथा तथा ॥१९॥

nijasthānasthitaḥ sākṣī bahirantargamāgamau |  
akurvanbuddhicāñcalyātkarotīva tathā tathā || 19 ||

Similarly, the Witness-consciousness, though really fixed in its own Place and neither going out nor returning within, yet appears to move owing to the Restless nature of the Mind.

[Chapter 10 - Verse 19]



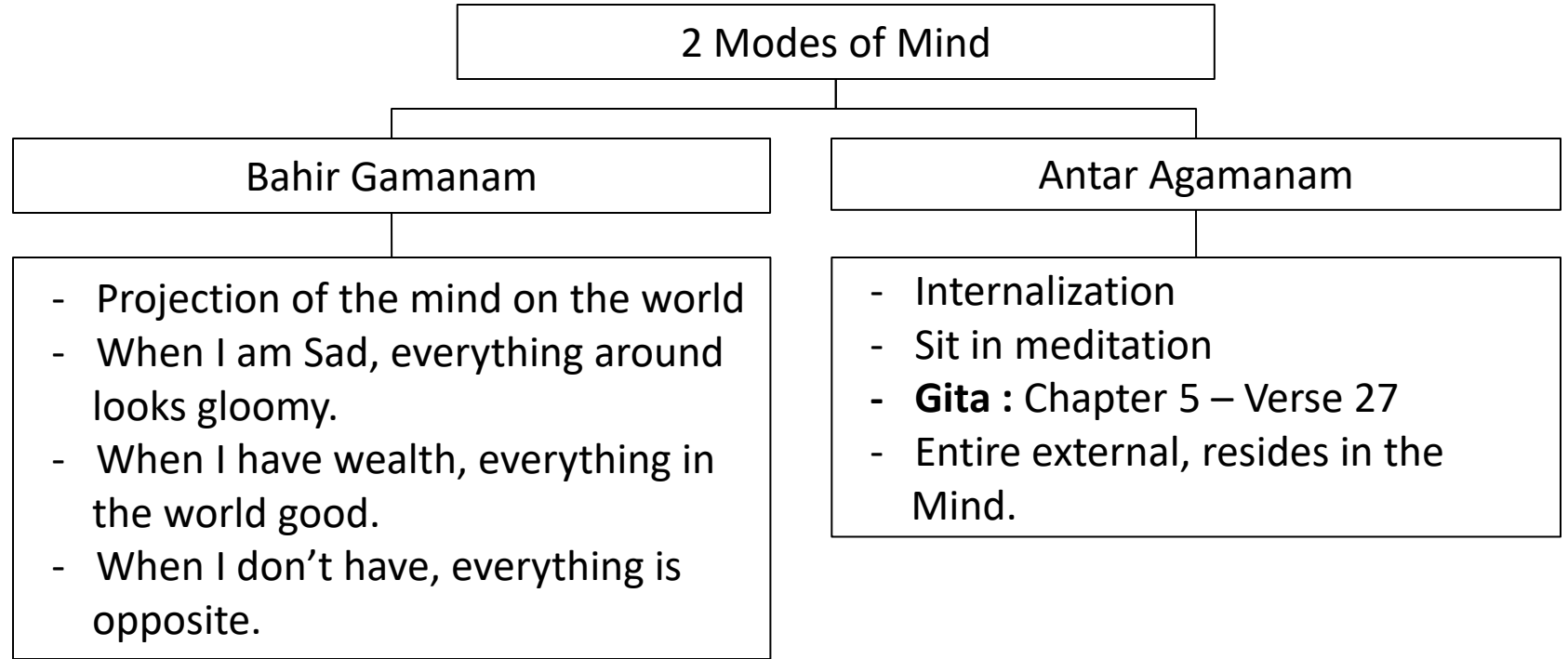
- Mind moves outwards, inwards.
- Sakshi appears to be Karta.
- Example : Try Japa for Buddhis Chanchalyam.
- Faster motion in mind becomes emotion, I have Raaga – Dvesha.
- Sadhana Chatushtaya Sampatti belongs to the mind.

## a) Sakshi Nijasthana Sthithaha :

- Sakshi remains in its own place, Chid Akasha.

## b) Bahihi Antar Agamanam :

- Neither goes out or returning.



Gita :

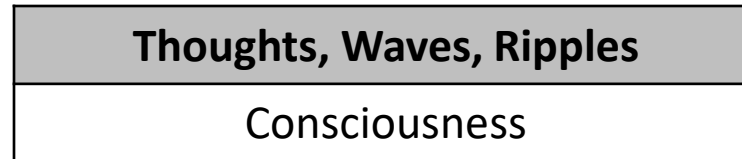
स्पर्शान्कृत्वा बहिर्बाह्यान्  
चक्षुश्चैवान्तरे भ्रुवोः ।  
प्राणापानौ समौ कृत्वा  
नासाभ्यन्तरचारिणौ ॥ ५-२७ ॥

sparsān kṛtvā bahirbāhyān  
cakṣuścaivāntarē bhruvōḥ ।  
prāṇāpānau samau kṛtvā  
nāsābhyantaracāriṇau ||5-27||

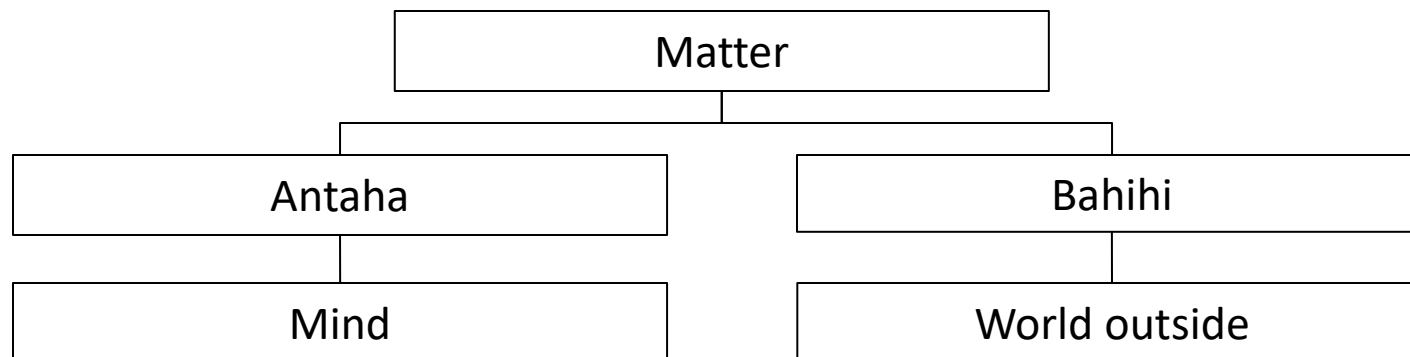
Shutting out (all) external contacts and fixing the gaze (as though) between the eyebrows, equalising the outgoing and incoming breath moving within the nostrils. [Chapter 5 – Verse 27]

### c) Akurvāt Buddhi Chanchalyat :

- It is mind's projection and internalization not Sakshi's.
- Ocean not waves.
- World's experiences, projections, internalisations only in the surface of the mind.



- When the mind is quiet, I feel my presence, awareness, very strongly.
- **If identified with the mind, you are not present, not aware of the self.**
- Reality of Sakshi, comes to the surface.
- World is fleeting, not real.
- I am the Sakshi, only concrete, entity in the world, only reality.



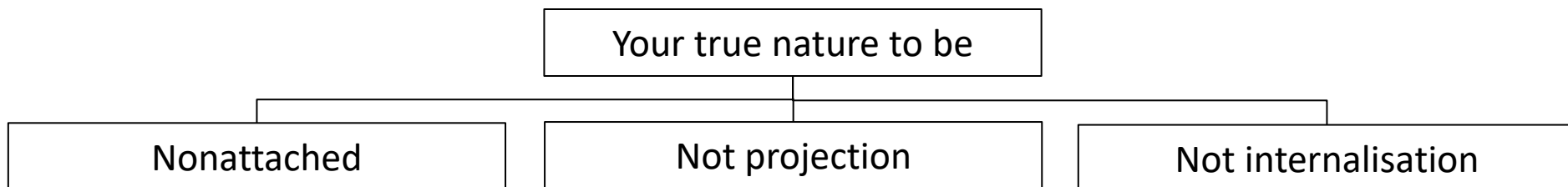
- By habit, we feel concerned and attached to the outside.
- It is taken for granted that minds conditions, taken as the inner reality of the person, which is doing projecting and internalization.

### Remember :

- Atmas true nature is Asangoham.
- **Learn to leave the mind alone and be the awareness.**
- Do not identify with the mind as the self = Vairagyam.
- Remain unconcerned with the protestations of the mind.

### Dehypnotise yourself :

- I am unattached.
- Come out of mind identified lifestyle.
- Then you become eligible to understand Atma.
- **Daily in sleep we drop all attachments and remain as Sakshi.**

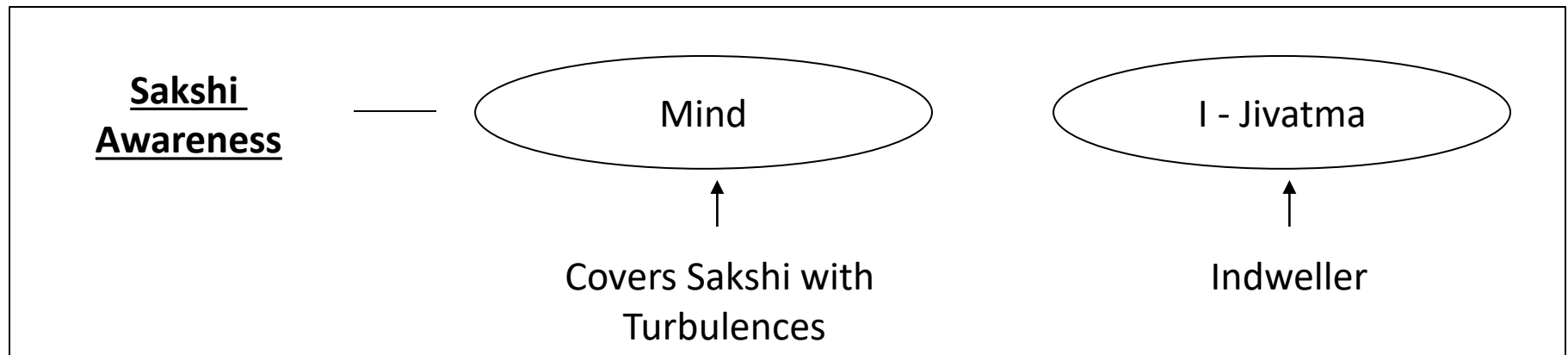


- Beyond moving thinking mind, there is changeless non-moving awareness.

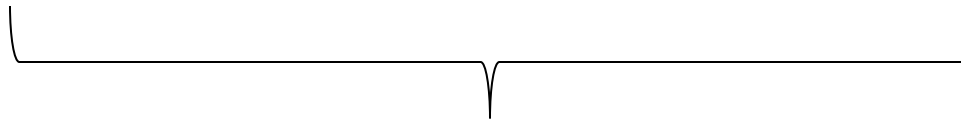
- Source of mind is awareness, the only reality.
- Mind is tormentor, sitting inside.

**Example :**

- Moon obscures Sun during solar eclipse.



Sakshi	World	Concepts
<ul style="list-style-type: none"> <li>- Lends Satta, Sphurti to mind</li> <li>- Not observable</li> <li>- Entire chapter Sakshi Prakaranam</li> </ul>	<ul style="list-style-type: none"> <li>- In the Mind</li> <li>- Perceptions</li> </ul>	<ul style="list-style-type: none"> <li>- In the Mind</li> </ul>



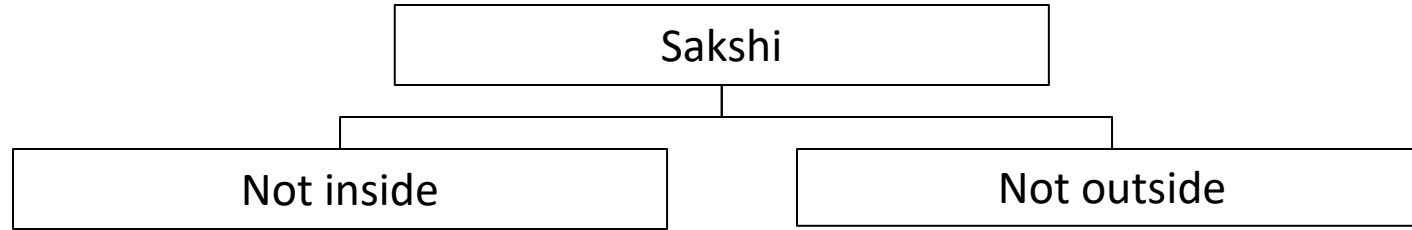
Covering

## Verse 20 :

न बाह्यो नान्तरः साक्षी बुद्धेर्देशौ हितावुभौ ।  
बुद्ध्याद्यशेषसंशान्तौ यत्र भात्यस्ति तत्र सः ॥२०॥

na bāhyo nāntaraḥ sākṣī buddherdeśau hi tāvubhau ।  
buddhyādyāśeṣasaṁśāntau yatra bhātyasti tatra saḥ ॥ 20 ॥

The witness Consciousness can neither be called External nor internal. Both these terms have reference to the Mind. When the Mind becomes fully tranquil, the witness exists where it shines. [Chapter 10 - Verse 20]



- When mind tranquil, witness exists and shines in the mind.

## Dakshinamurthi Stotram :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्मनर्विकल्पं पुनः  
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्  
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

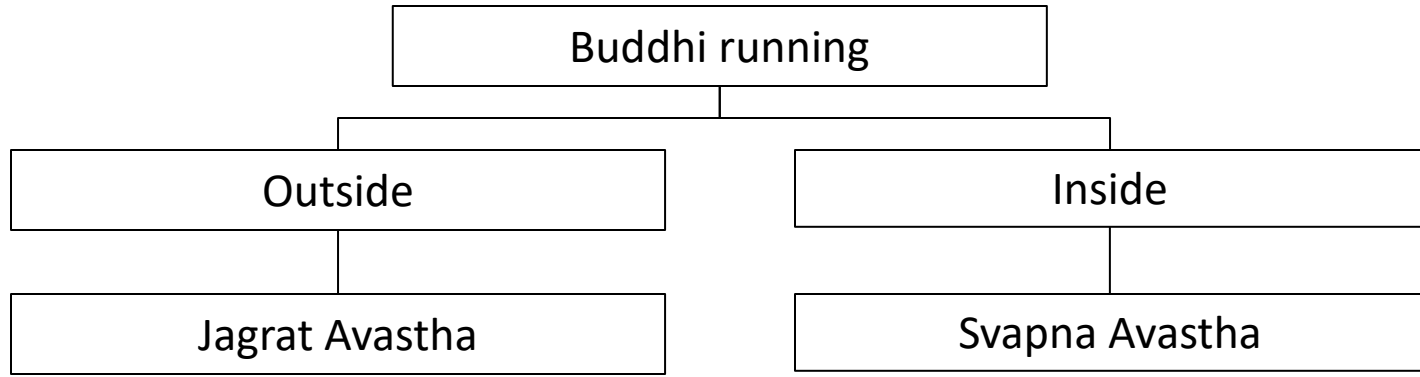
bījasyāntati vāṅkuro jagaditaṁ prāṅmanarvikalpaṁ punaḥ  
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṁ  
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā  
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye ॥ 2 ॥

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

Sakshi	When Maya Active
<ul style="list-style-type: none"> <li>- Exists in Pralaya Kala</li> <li>- Locationless</li> <li>- Searcher is Sakshi, wont find him</li> </ul>	<ul style="list-style-type: none"> <li>- Desha Kala comes</li> <li>- Inside, outside is concept of intellect</li> <li>- No inside, outside in sleep</li> <li>- Place associated with Buddhi</li> </ul>

- Sakshi – Not Buddhi Sthanam.
- Where to locate Sakshi?
- Where ever mind is, it is location of Sakshi.
- When mind reactions stop, Triputi resolved.





- When 2 states subside, it is state of silence, Sakshi shines.
- Nirvikalpa Avastha, sleep, illumined by Sakshi.
- Whenever Sakshi is shining, in Sushupti, it is Nijasthanam.
- When knowing process subsides, Triputi resolves.
- Sakshi of Triputi alone is left out.
- **Stop all knowledge operations, Sakshi alone left behind.**
- What is the abode of Sakshi?

Gita :

न तद्भासयते सूर्योः  
न शशाङ्को न पावकः।  
यद्गत्वा न निवर्तन्ते  
तद्धाम परमं मम ॥ १५-६ ॥

na tadbhāsayatē sūryah  
na śaśāṅkō na pāvakaḥ |  
yadgatvā na nivartantē  
taddhāma paramaṃ mama || 15 - 6 ||

Neither does the sun shine there, nor the moon, nor fire; to which having gone they return not; that is my supreme abode. [Chapter 15 - Verse 6]

- Tad Vishnu Paramam Padam.
- Abode of Sakshi = Hridayam = Guha, Buddhi.

**Gita :**

ईश्वरः सर्वभूतानां  
हृद्देशेऽर्जुन तिष्ठति ।  
भ्रामयन्सर्वभूतानि  
यन्त्रारूढानि मायया ॥ १८-६१ ॥

īśvaraḥ sarvabhūtānāṃ  
hṛddēśē'rjuna tiṣṭhati |  
bhrāmayan sarvabhūtāni  
yantrārūḍhāni māyayā || 18 - 61 ||

The lord dwells in the hearts of all beings, O Arjuna, causing all beings by his illusive power to revolve, as if mounted on a machine. [Chapter 18 - Verse 61]

- Where is electricity?
- Upalabyate, cognize in bulb.
- Where is Brahma?
- Upalabyathe in quarters.

## Mandukya Upanishad :

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म  
सोऽयमात्मा चतुष्पात् ॥ २ ॥

sarvaṃ hyetad brahmāyamātmā brahma  
so 'yamātmā catuspāt || 2 ||

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (Parts).  
[Mantra 2]

- Sakshi is available for cognition as substratum of mind.

## Keno Upanishad :

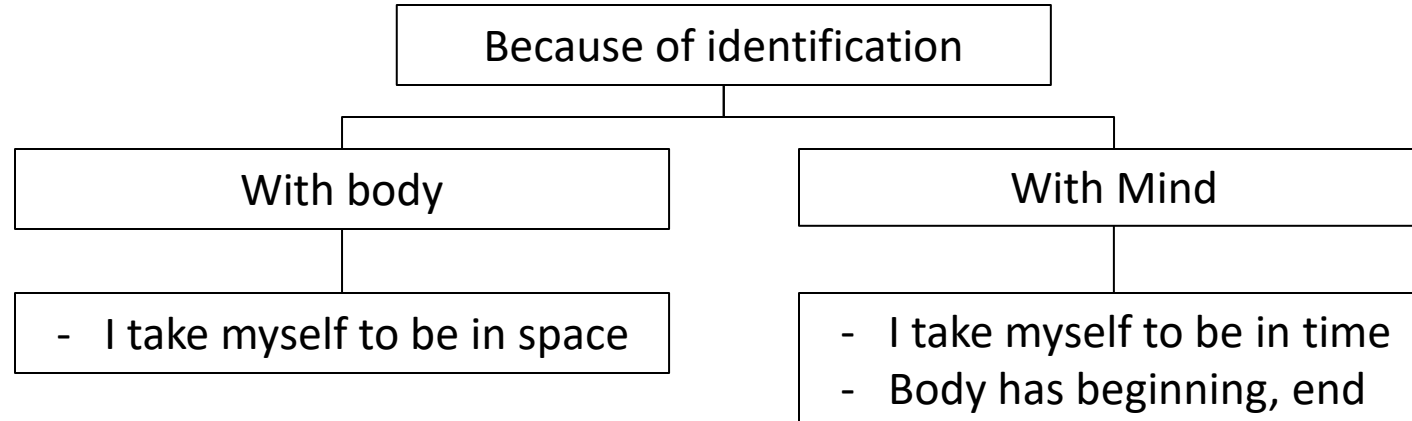
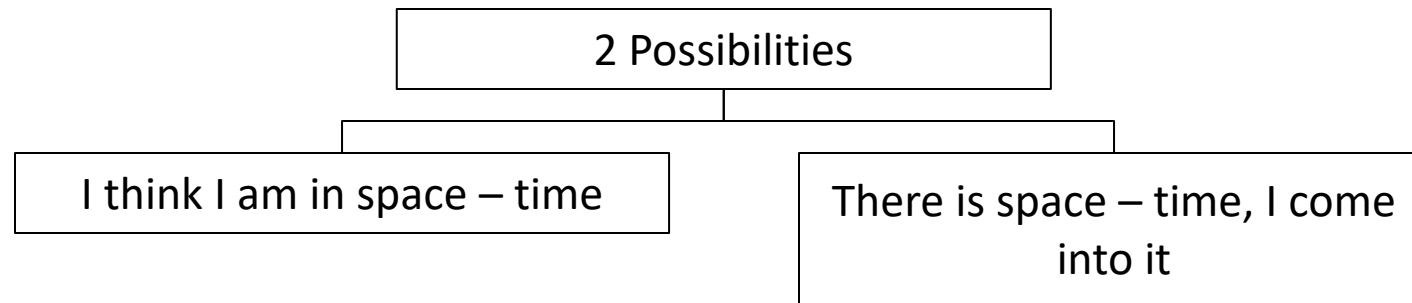
प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate  
Atmana vindate viryam vidyaya vindate'mrtam.*

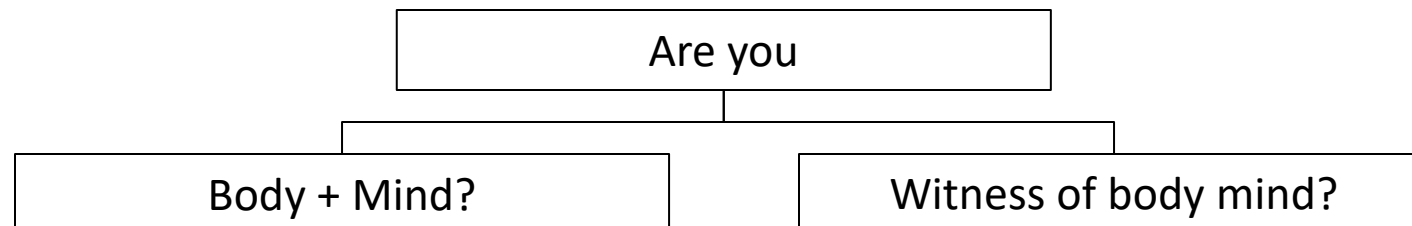
Indeed, he attains immortality, who intuits It in and through every modification of the mind.  
Through the Atman he obtains real strength, and through Knowledge, immortality.  
[Chapter 2 - Verse 4]

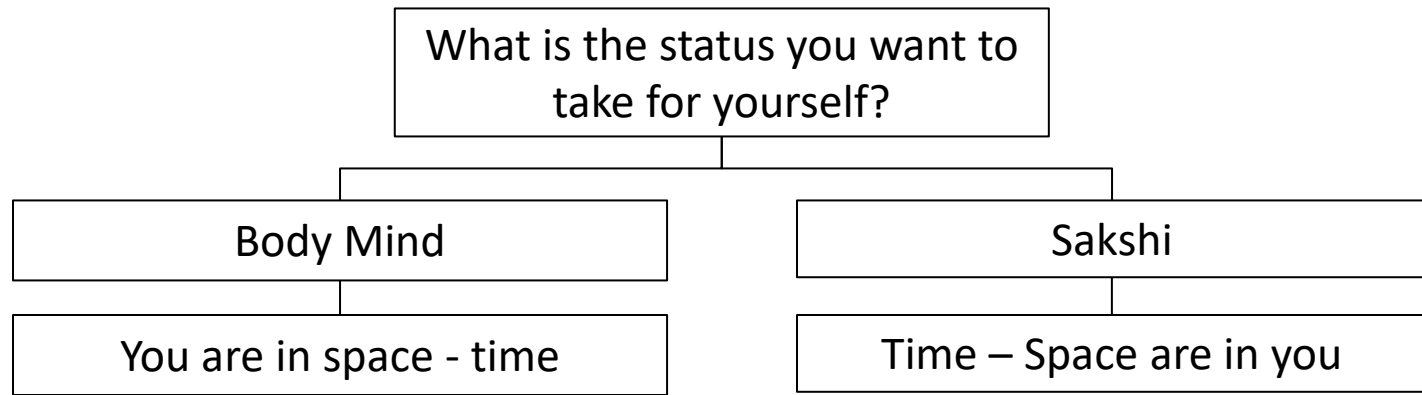
- Cognise Sakshi in every thought as its substratum.
- When you have notion of space, you are already at level of mind.
- If you transcend mind, there is no time space.
- Time and space are mental categories.

- Each moment appears from Sakshi into the mind and it disappears into Sakshi.
- Memory of events throw mental category called time.



- As Sakshi, space, time, causation are in me.





- You are not the mind which projects time – space.
- How to go beyond the body?

I) Establish yourself as the witnessing awareness.

II) You will find that space – time are in you.

**Note :**

III) Space – time is body – mind identification.

IV) Beyond space – time = Sakshi

- As Sakshi, I am not born, I am not going to die.

**Gita :**

न जायते म्रियते वा कदाचिद्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणः  
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid  
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।  
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ  
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

V) I am the source of space – time – causation as Sakshi.

**Experiment :**

- Go to London : I have sense, I am here.
- Go to India : I have sense, I am here.
- I don't feel I am elsewhere.

- **Everywhere you feel :**

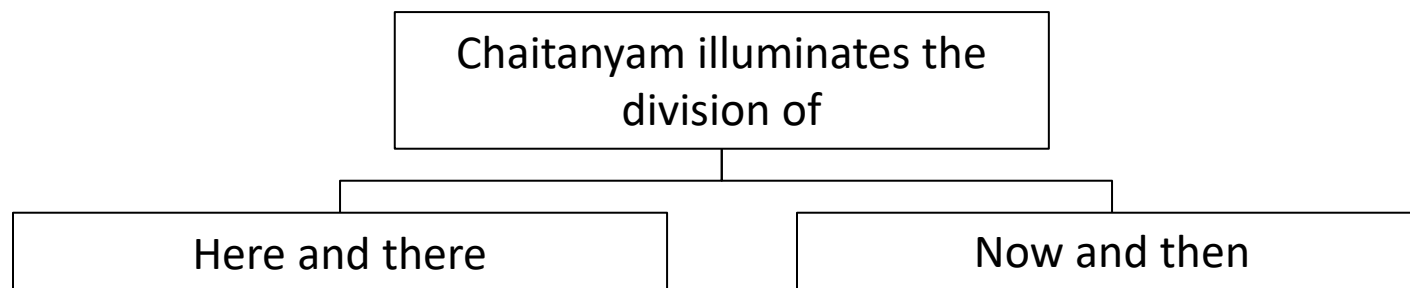
**I am here**

**It shows – “I am” transcends space.**

**Experiment :**

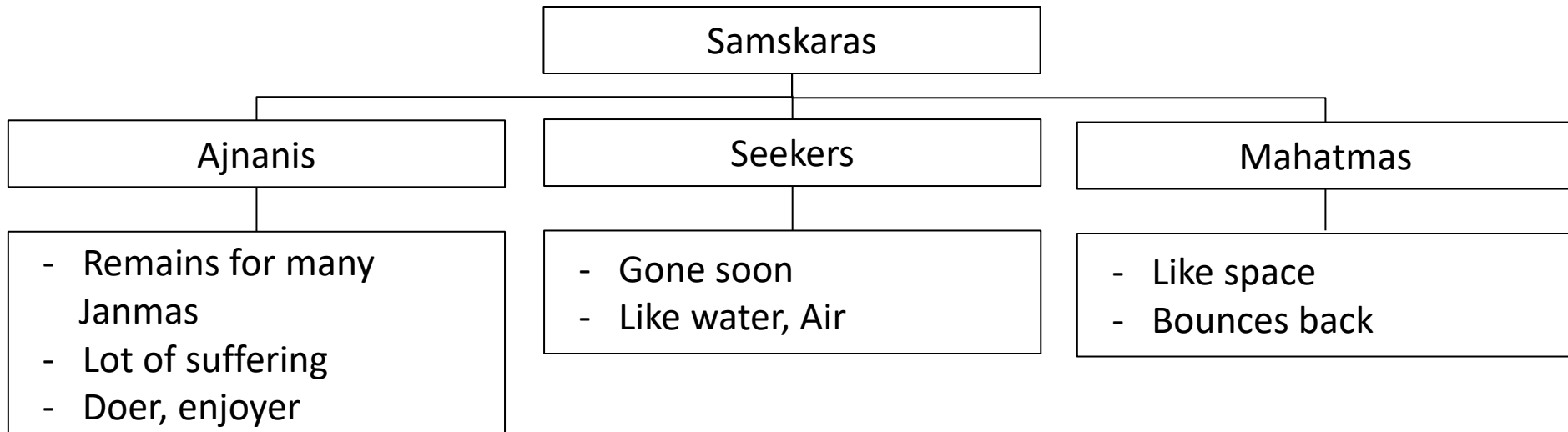
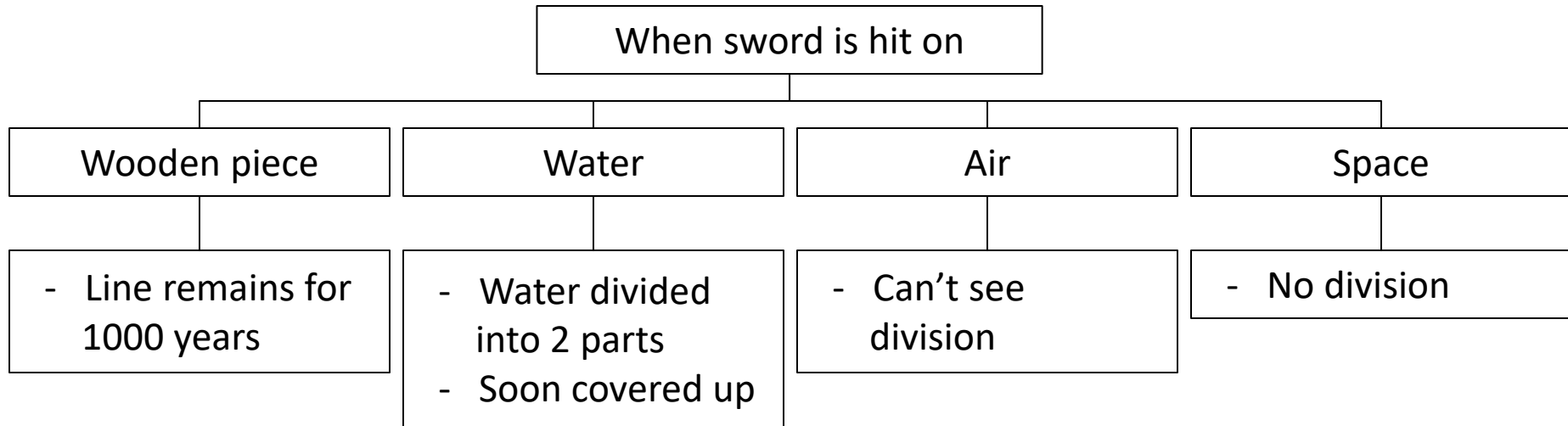
- In 2020, I am now
- In 2021, I am now
- At all time you have one sense : I am now
- Today, tomorrow, last year, next year... I am now.
- Can' add anything to – “I am”, other than now and here.
- Atma is the power of here and now.

I am	I am now	I am here
<ul style="list-style-type: none"> <li>- Is the truth</li> <li>- Spaceless</li> <li>- Timeless</li> <li>- Absolute</li> <li>- Real</li> <li>- Na Antaro, Na Bahya</li> <li>- Without division of space or time</li> <li>- Atma</li> </ul>	<ul style="list-style-type: none"> <li>- Is identification with mind</li> <li>- Unreal</li> <li>- Changing</li> <li>- Relative</li> <li>- Angry, Sad, happy</li> </ul>	<ul style="list-style-type: none"> <li>- Is identification with body</li> <li>- Unreal</li> <li>- Changing</li> <li>- Relative</li> <li>- Young, old</li> </ul>



- Light appears to be divided if you do not look properly.
- **Jnanam – awareness, illumines space – time, itself not divided by space – time.**
- Train your mind to remain peaceful for a while.
- How to keep peace of mind?
- Have inner moments of peace and quiet mind.

- When mind is continuously thinking, it is an addiction.
- When mind full of Raaga – Dvesha, can't teach "I am".
- Emotions take over our mind and life, haunt us for long, can't forget them.





- As doer, enjoyer, no quietitude ever.

### **Meditation :**

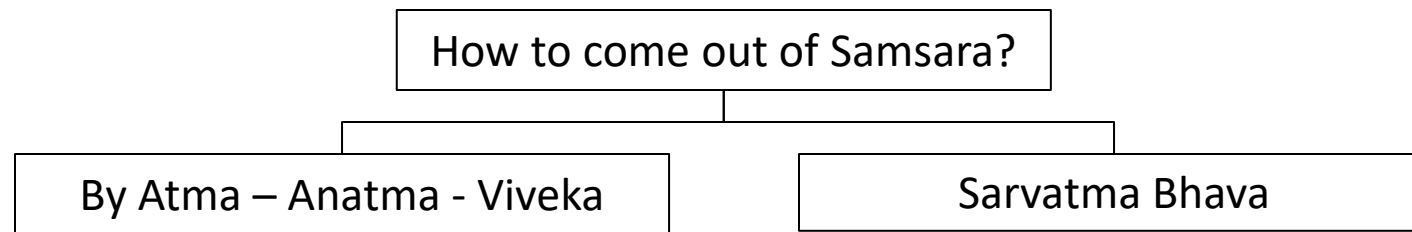
- Is an effort to get an insight about ourself.
- Once you have moment of quietness, you can abandon illusion of being a particular person.
- Body – mind identified exotic lifestyle is product of ignorance, illusion, they will dissolve.

### **Example :**

- Running all over the world – religious, spiritual, secular, will have no peace.

<ul style="list-style-type: none"><li>• <b>Learn to refuse all thoughts, except I am Sakshi.</b></li></ul>
------------------------------------------------------------------------------------------------------------

- Slowly, you will appreciate, that you are timeless, spaceless, causeless, Sakshi.
- Body continues to remain in time – space.
- Stranglehold of world on us will loosen.
- It is there, not very solid
- Sakshi alone real, tangible, solid entity.
- Appreciation of oneself as Sakshi is Moksha.
- As Sakshi, I am timeless, spaceless.



## I) We take body to be Atman :

- All our thoughts, speech action are inspired by : I am body = Samsara.

II) I am Kshetrajna, not Kshetram (Body).

III) Sense organs produce sensations, experience.

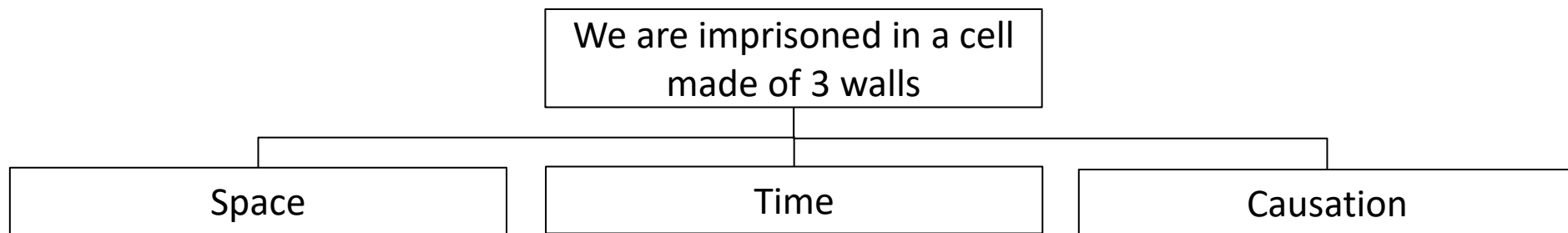
IV) I am neither experience nor experiencer – ego.

V) I am the awareness, witness, in between object – object duality and beyond them.

VI) We have to come out of identifying with the grooves of thinking pattern.

VII) Strength comes to mind from discernment of Atma.

VIII) Transcend space – time



- Ishvara – cause in relative sense, not absolute sense.

Gita :

चातुर्वर्ण्यं मया सृष्टं  
गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां  
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ  
guṇakarmavibhāgaśaḥ |  
tasya kartāramapi māṃ  
viddhyakartāramavyayam || 4-13 ||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable.  
[Chapter 4 – Verse 13]

IX) Meditate :

- I am not in space – time, I am not born, don't die.

X)

Vedantin

As Body

- Engulfed by Universe
- I am in Space

As Mind

- Objectify the Universe
- I live in Time

As Atma

- Transcend Time - Space
- You are the origin of the Universe

- I am the centre of cosmos.
- Core being is not the body or mind.
- When thought arises, there is space – time associated with it.
- Without space – time, you can't have an object.

XI) Thought is source of space – time – object.

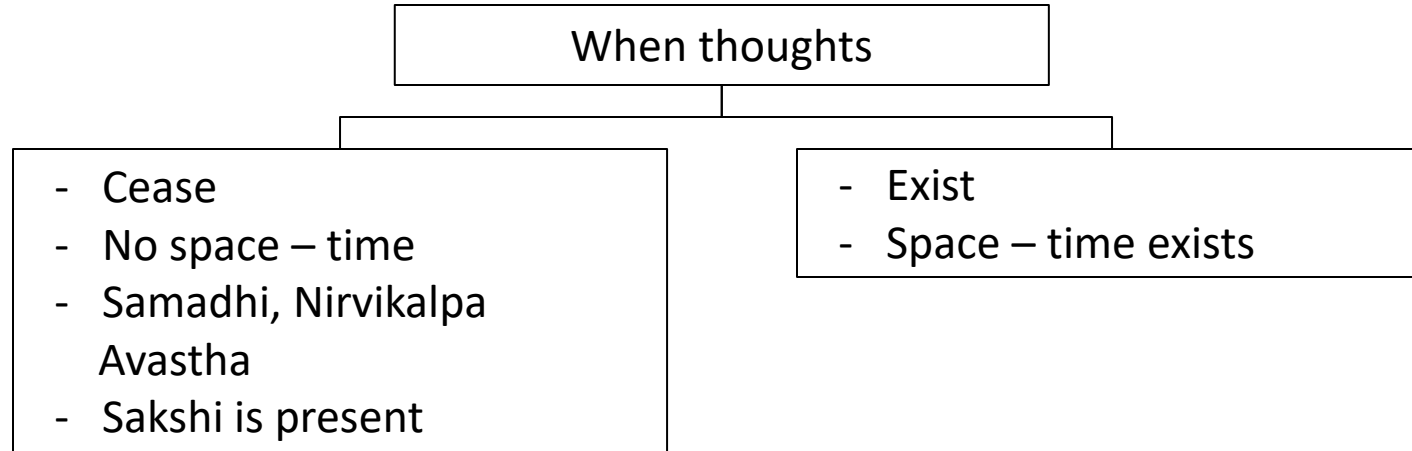
- Atma transcends illusion of time – space.

## Verse 21 :

देशः कोऽपि न भासेत यदि तर्ह्यस्त्वदेशभाक् ।  
सर्वदेशप्रक्लृप्त्यैव सर्वगत्वं न तु स्वतः ॥२१॥

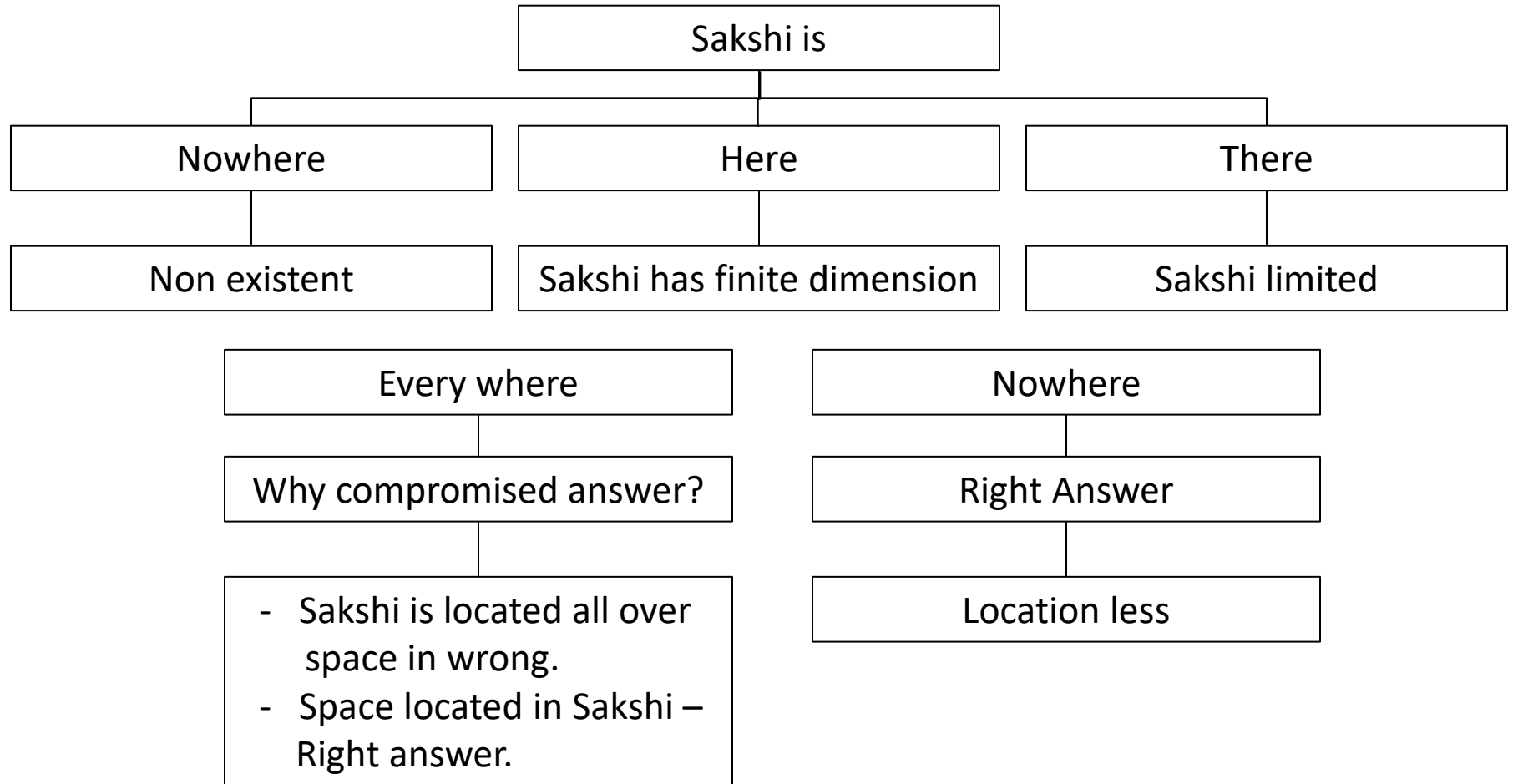
deśaḥ ko ' pi na bhāseta yadi tarhyastvadeśabhāk |  
sarvadeśapraklṛptyaiva sarvagatvaṁ na tu svataḥ || 21 ||

If it be Said that (When all mental operations Cease) there is no Space at all, we reply : let it have no Space. It is called all Pervasive, because of the Mind's Creation of Space. [Chapter 10 - Verse 21]



- Hence mind is creator of space - time.
- Sakshi exists but has no Sambadha with space – time.
- If located in space – time, when it goes, Sakshi will also go away, will become nonexistent.
- If Sakshi is nowhere, we think Sakshi is non existent.
- Sakshi exists but nowhere.

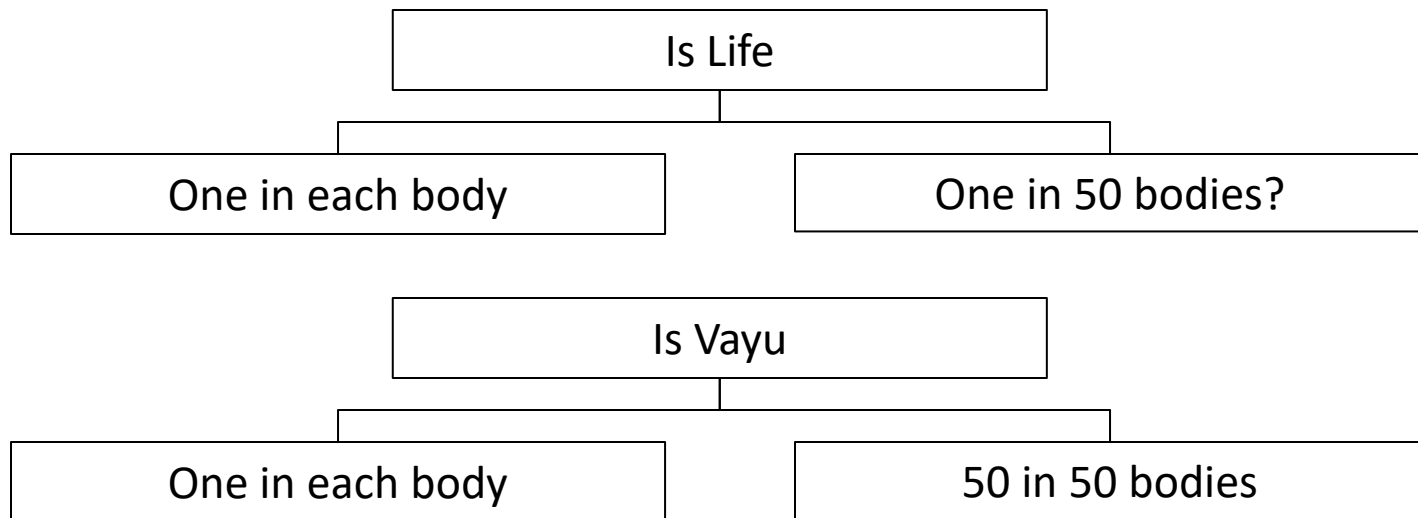
## Teacher compromises :



- Sakshi exists as Adhishtanam of space.

w.r.t.	Absolute Name
<ul style="list-style-type: none"> <li>- Sakshyam we say Sakshi</li> <li>- Within, without concepts of mind</li> <li>- Mind divides time into past, present, future</li> </ul>	<ul style="list-style-type: none"> <li>- Awareness, Chaitanyam</li> <li>- No within, without</li> </ul>

**What is spatial description of Sakshi?**



**Example :**

- One billion reflections in one billion dew drops of water.
- Sun – source in one.

- Witnessing awareness seems to be different, essentially one.
- What is reason for difference?
- Minds are different not Sakshi.

**Gita :**

क्षेत्रज्ञं चापि मां विद्धि  
सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं  
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi  
sarvakṣētrēṣu bhārata |  
kṣētrakṣētrajñayōrjñānam  
yat tajjñānam mataṁ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

**Brahma Sutra :**

- What divides mind?
- Body, Mind, senses different but not life reflected in them, it is one.
- Awareness, like sunlight, electricity, space is infinite, not different in different bodies.
- Sakshi, Atma is truly universal.

• **Abide in Atma, you will abide in Universal peace.**

- When your mind is moving, you will be conscious.



## Between you and me :

Similarities	Differences
<ul style="list-style-type: none"><li>- 5 Elements</li><li>- Human</li><li>- Awareness as witness, reality</li><li>- Manifestation of Life</li></ul>	<ul style="list-style-type: none"><li>- Body, sense organs, minds.</li><li>- Appearances</li><li>- Mithya</li></ul>

### a) Akasha Kopi Na Bhasate Yadi Tarhi Adeshabagh :

- When mind is still and abides in the being, Buddhi is Samshanta, totally resolved.
- In I am, don't feel space, time, objects.
- I truly transcend even while being alert.
- Space, time is category of mind.
- Only when thought rises, space – time comes in.
- Sakshi is not limited to your area of space.

### Conclusion :

- Atma is timeless spaceless, intrinsic nature, independent.
- Ego I – rises in time, space, unreal entity, shadow of Atma, reflected Atma, Phantom, needs support.
- Atma – Ego I, Viveka is final frontier to fly into Moksha.

- By embracing tangible body, ego I, appears real.
- If there is proper Viveka between Atma and Ego I, then there will be no Adhyasa, No space – time in intrinsic nature.

Sleep	Waking, Dream
- No Adhyasa	- With Adhyasa of Body – Mind.

- It is the Ego I which is limited in space, time, not Sakshi awareness.
- There is gradual buildup of teaching in this chapter at a very subtle level of self realisation.

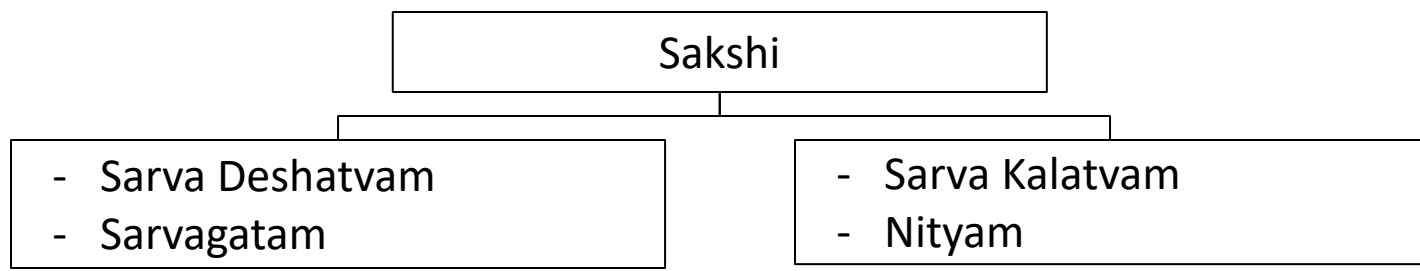
### In Sakshi :

- No inside, outside, no space.
- Widow to truth.

### Example :

- Shape not intrinsic to gold, Gold can be in any form.
- Atma is formless, can be in any form.
- This is our ignorance.

Absolute Level	Empherical Level
- No form, space, Time, objects	- World, Space, time is automatic appearance because of Maya, ignorance of Atma.



## b) Sarva Desha Prakulptya Sarvagatam Na Tusvataha :

- Prakulptya = Kalpana = Prakrti.
- Atma = Sarva Vyapakaha, pervades body, mind, senses, world.

3 Things, appear and  
Resolve Together

Body

World

Ego in the Mind

- Satta, Sphurti of body, mind, world are derived from Atma.

## Chandogya Upanishad :

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा  
पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत  
आत्मैवेदं सर्वमिति स वा एष एवं पश्यन्नेवं  
मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन  
आत्मानन्दः स स्वराड्भवति तस्य सर्वेषु लोकेषु  
कामचारो भवति अथ येऽन्यथातो विदुरन्यराजानस्ते  
क्षय्यलोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो  
भवति ॥ ७.२५.२ ॥

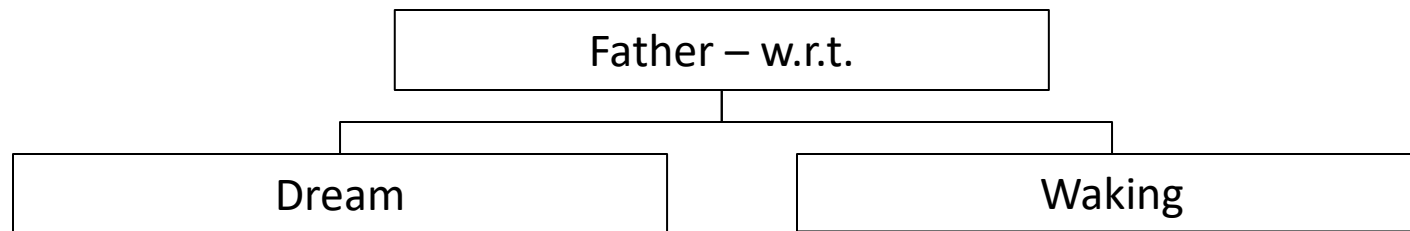
॥ इति पञ्चविंशः खण्डः ॥

athāta ātmādeśa evātmaivādhastādātmopariṣṭādātmā  
paścādātmā purastādātmā dakṣiṇata ātmottarata  
ātmaivedaṃ sarvamiti sa vā eṣa evaṃ paśyannevaṃ  
manvāna evaṃ vijānannātmaratirātmakrīḍa ātmamithuna  
ātmānandaḥ sa svarāḍbhavati tasya sarveṣu lokeṣu  
kāmacāro bhavati atha ye'nyathāto viduranyarājānaste  
kṣayyalokā bhavanti teṣāṃ sarveṣu lokeṣvakāmacāro  
bhavati || 7.25.2 ||

|| iti pañcaviṃśaḥ khaṇḍaḥ ||

Next is the instruction on the Self: The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [7 - 25 - 2]

- Atma by itself has no space – time – object.



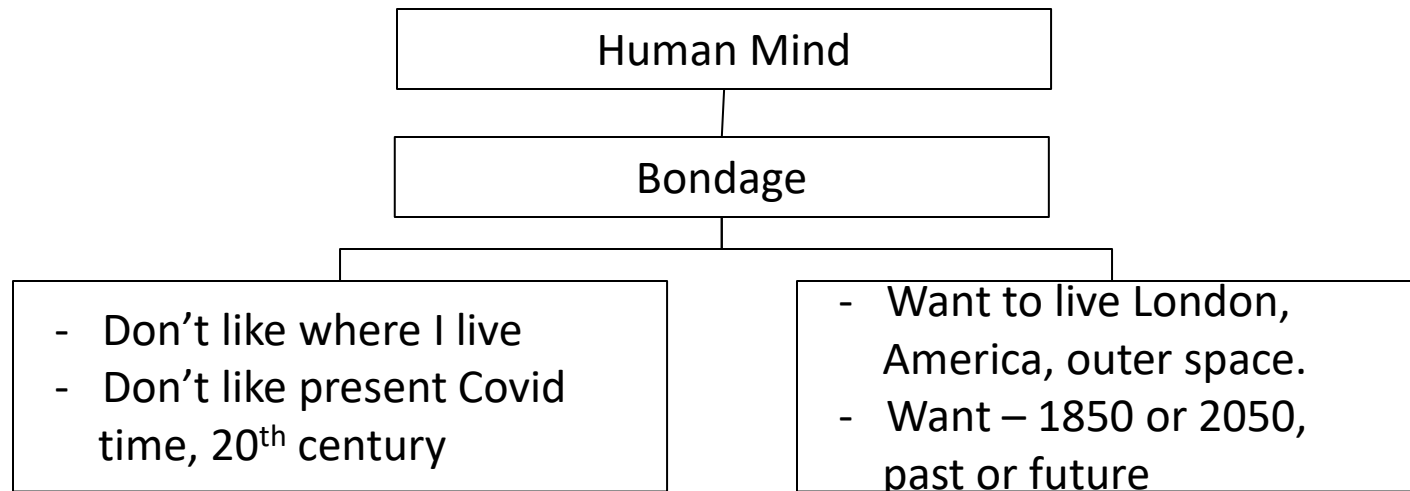
- Atma – w.r.t. absolute, Paramartikam.

Sakshyam	Sakshi
- Unreal	- Pervades - w.r.t. its own self, not pervading

### Spirit of the Verse :

- In the core of your being, you are spaceless, timeless.

Space – Time	Sakshi
<ul style="list-style-type: none"> <li>- Bondage</li> <li>- Time binds more than space</li> </ul>	<ul style="list-style-type: none"> <li>- Timeless</li> <li>- Moksha</li> </ul>



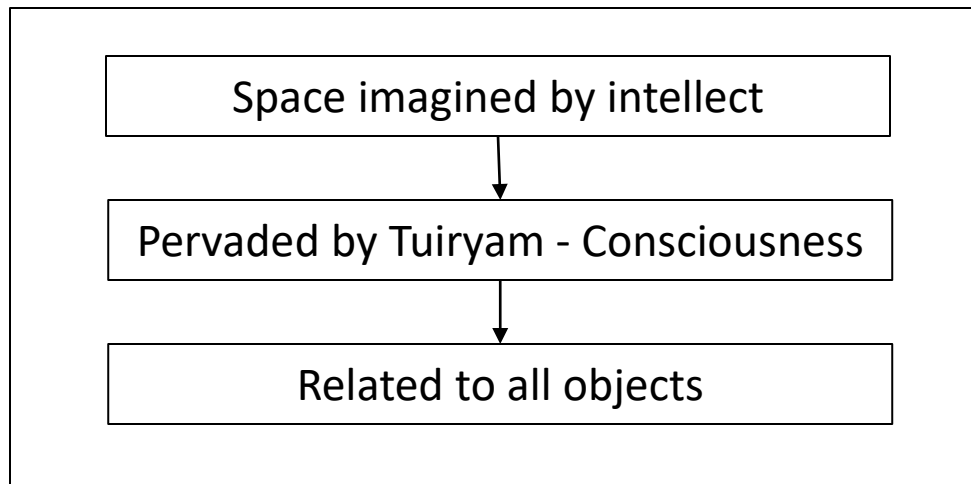
- Space – time are bondage.
- In the inner most being, Pratyag Atma, no time – space.
- Human life has origin in Atma, expressions, descriptions are infinite.

## Verse 22 :

अन्तर्बहिर्वा सर्वं वा यं देशं परिकल्पयेत् ।  
बुद्धिस्तद्देशगः साक्षी तथा वस्तुषु योजयेत् ॥२२॥

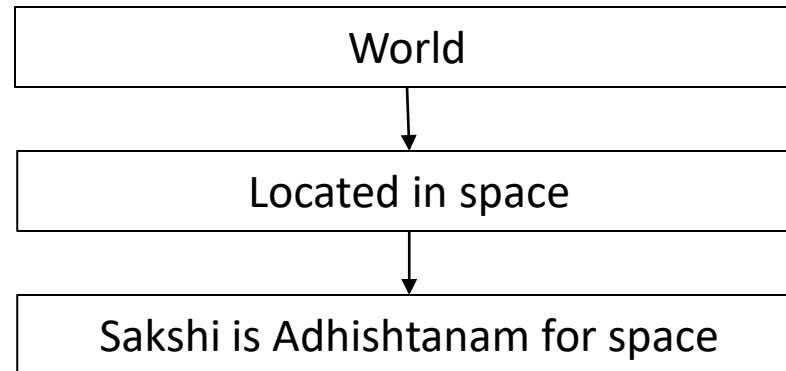
antarbahirvā sarvaṃ vā yaṃ deśaṃ parikalpayet |  
buddhistaddeśagaḥ sākṣī tathā vastuṣu yojayet || 22 ||

Whatever space, internal or external the intellect imagines, is pervaded by the witness Consciousness. Similarly will the witness Consciousness be related to all other Objects.  
[Chapter 10 - Verse 22]

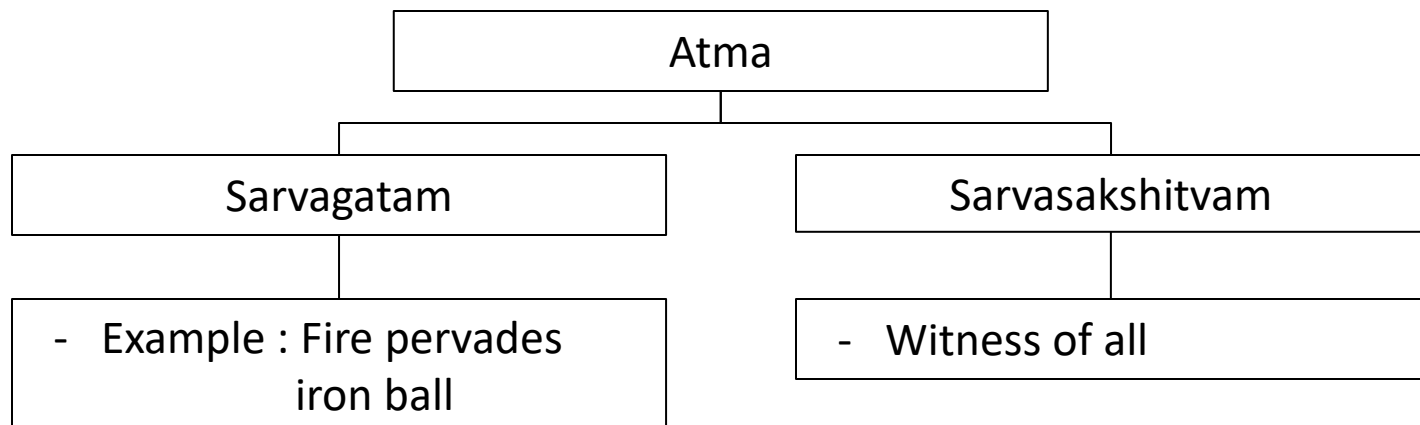


- Mind experiences space inside, outside when it is functional.
- Space within body, outside body.
- When mind projects space, what is job of Sakshi?
- Sakshi is present inside and outside as Adhishtanam.

- Revealer, illuminator, Sakshi.
- Sakshi not located in space but as Locus for space.
- Desk → Adhishtanam for book  
→ When desk removed, book removed.
- Space is there alone with desk and book.
- When desk is removed, space not removed.



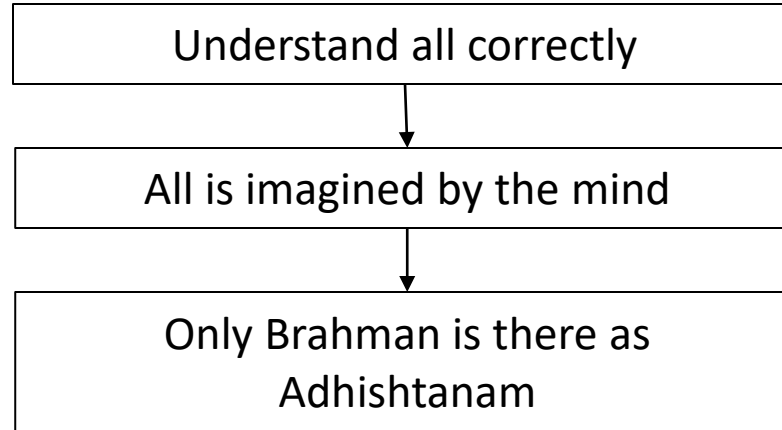
- Sakshi is along with space but not located in space.



**1<sup>st</sup> :**

- Accept all – Adhyaropa.
- We say : Sakshi pervades all.

**2<sup>nd</sup> :**



- Sarvagatam, Sarvasakshitvam is w.r.t. imagined all (Jnana Adhyasa).
- Not intrinsic, Vastavam.

**a) Antar Bahirva Sarvam Va Desha Parikalpayet :**

- Nature of mind to create divisions, Antaha, Bahihi, by habit.
- Kalpayet – mental category, not real.

**b) Yam Desham Parikalpayet :**

- Space shines in awareness and sinks in awareness.
- As experienced in Sakshi space.



### c) Who imagines?

- Buddhihi
- Space = Niravayavam = Partless
- My house, my space.

### d) Tat Deshagh Sakshi :

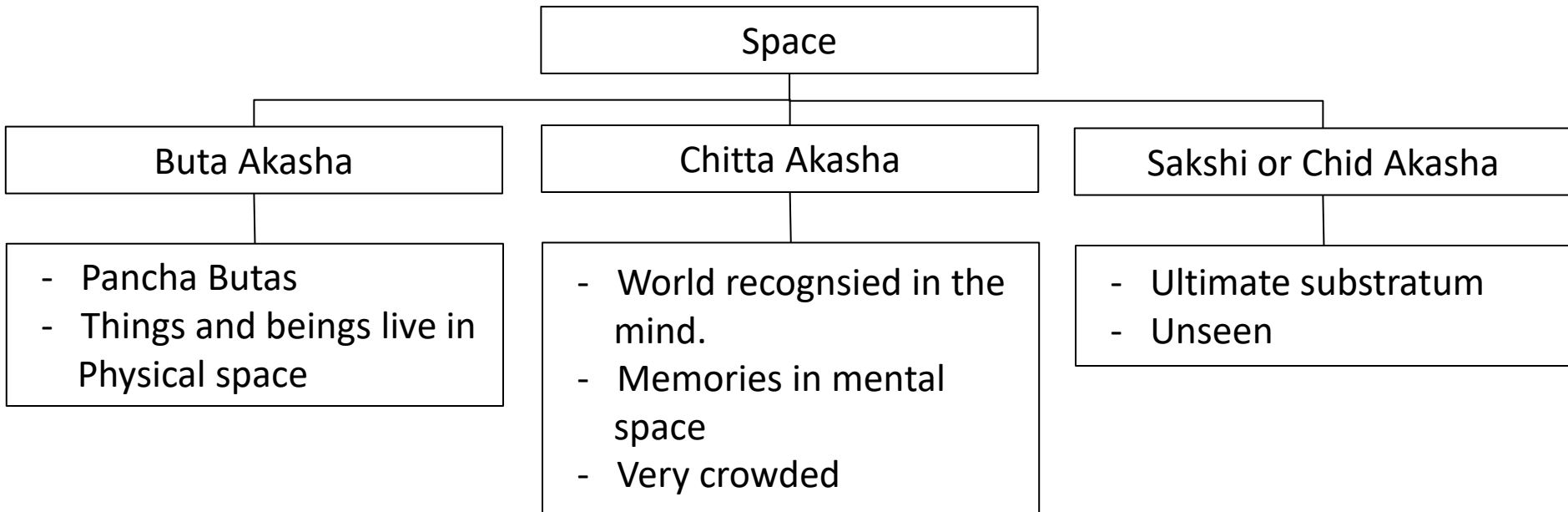
- Is space in Sakshi or Sakshi in space?
- World (Physical + mental space) is in Sakshi, space of awareness (Chid Akasha).

### Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |  
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |  
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |  
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is ) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]



- Buta Akasha and Chitta akasha have origin in Sakshi Akasha (Chid Akasha).
- Chid Akasha not one more Akasha.
- Ever shining substratum is spaceless.

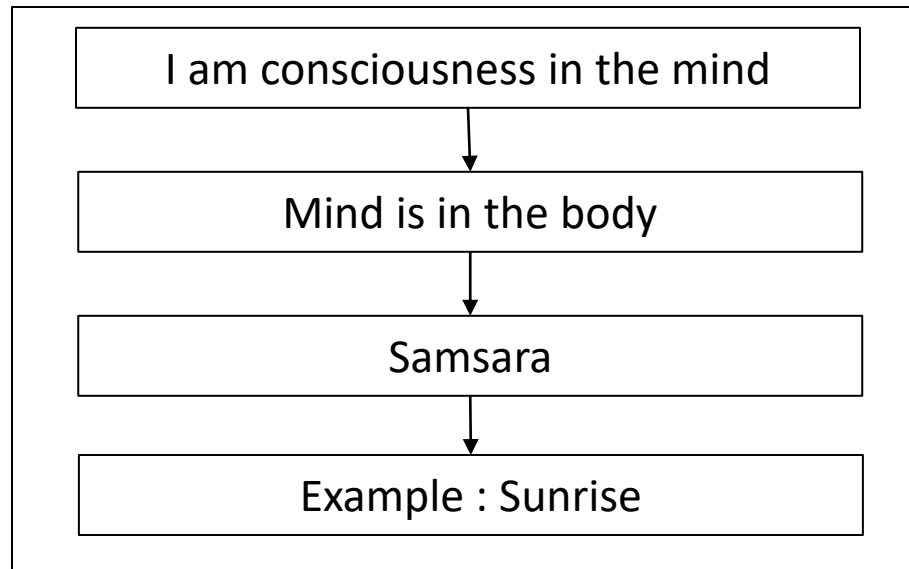
• **You are not in the world, world is in you.**

- Go to sleep, world resolved in you, Chid Akasha.
- Why it resolves in you?
- Because it has come from you.
- It is Nitya Srishti, Nitya Pralayam w.r.t. – Chidakasha.

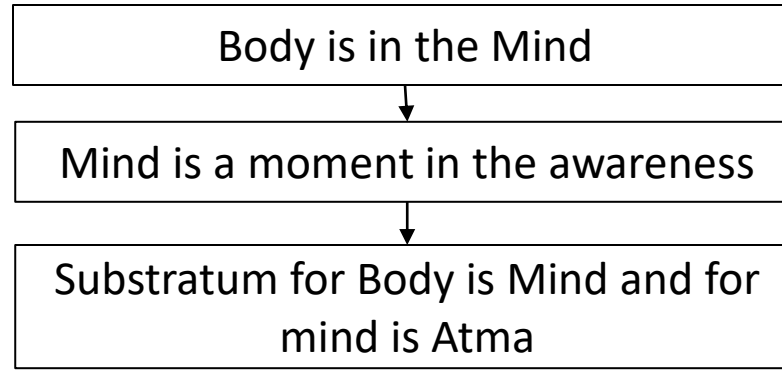
- Our birth / death – w.r.t. Body – Mind – Ego I.
- Imagine I was born in so & so place, will go to some place.
- Nothing to do with Atma, Sakshi.
- Buddhi Tad Deshagah Sakshi.
- Mind imagines different places, times.
- Sakshi is Advayam, nondual.
- Yoga = Bending outer to the inner.

**e) Tatha Vastu Su Yojayet :**

- Apply same principle to objects.



## Truth :



- I am not isolated ego in a body – mind complex... our wrong thinking.
- I am Sakshi which pervades all the minds and bodies.
- When I am ignorant of my real being, presence, I am engulfed by space – time – causation, insignificant.
- Universe started 45 billion years ago.

## Chandogya Upanishad :

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आत्मैवेदं सर्वमिति स वा एष एवं पश्यन्नेवं  
मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन  
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क्षय्यलोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो  
भवति ॥ ७.२५.२ ॥  
॥ इति पञ्चविंशः खण्डः ॥

athāta ātmādeśa evātmāivādhastādātmopariṣṭādātmā  
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kāmacāro bhavati atha ye'nyathāto viduranyarājānaste  
kṣayyalokā bhavanti teṣāṃ sarveṣu lokeṣvakāmacāro  
bhavati || 7.25.2 ||  
|| iti pañcaviṃśaḥ khaṇḍaḥ ||

Next is the instruction on the Self: The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [7 - 25 - 2]

- Once we have Raaga, Dvesha, we impart reality to the world.
- We fail to recognise that world appears on the Big screen of Atma Chaitanyam.
- You are not the experiencer or experienced, subject or object.
- You are awareness in between them and beyond the two.
- Don't be totally immersed in any experience.
- Learn to be flexible to shake off, drop any experience any time.
- Our experiences are short lived, transient and insignificant in the eternal march of time.
- No experience in reality.
- When we give reality to the world, Sakshi is hidden.
- When we focus in Sakshi, world gets hidden.

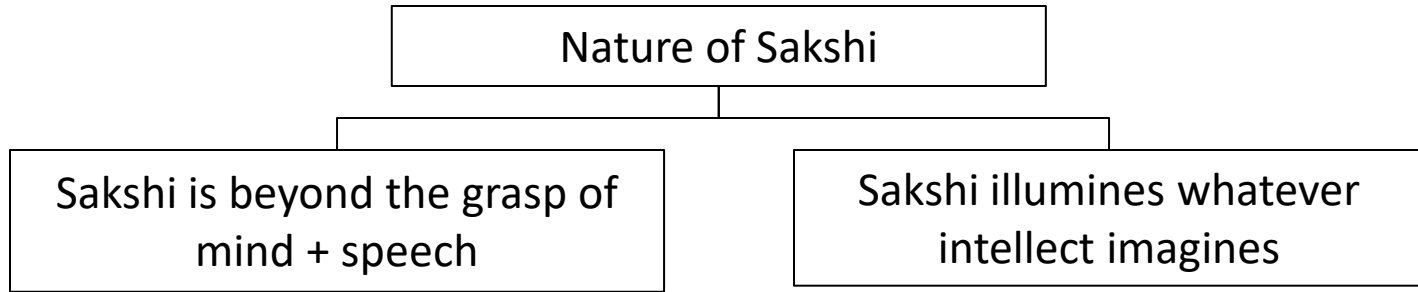
- Don't get overwhelmed by any experience.
- What you see is not real, the fact that you see is real.
- Let each experience signal the underlying Atma, substratum.
- Taking experiences to be real is a grievous mistake.
- I am Sakshi, the reality Chaitanyam behind the cosmos.

## Verse 23 :

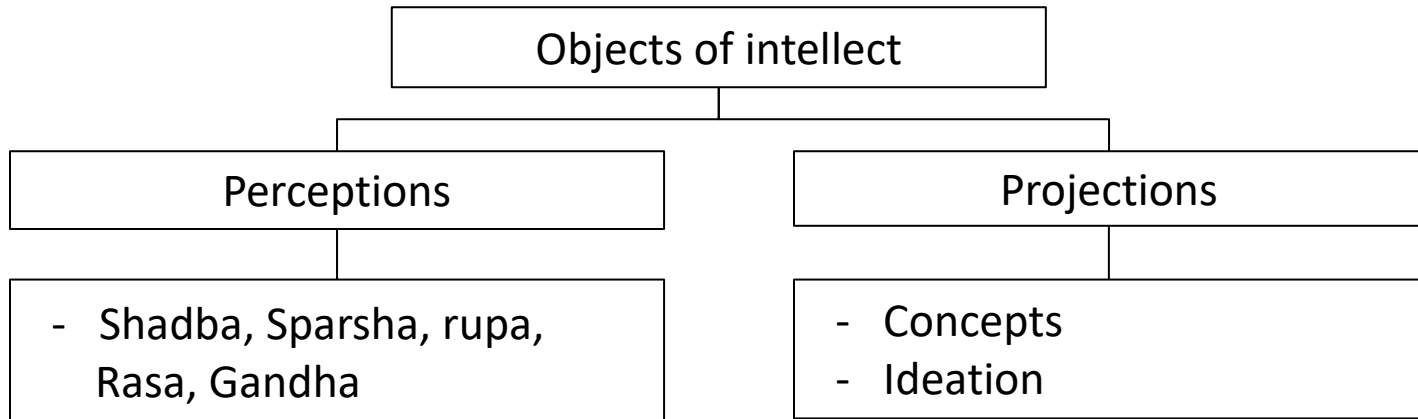
यद्यद्रूपदि कल्प्येत बुद्ध्या तत्तत्प्रकाशयन् ।  
तस्य तस्य भवेत्साक्षी स्वतो वाग्बुद्ध्यगोचरः ॥२३॥

yadyadrūpādi kalpyeta buddhyā tattatprakāśayan |  
tasya tasya bhavetsākṣī svato vāgbuddhyagocaraḥ || 23 ||

Whatever form the intellect imagines, the Supreme Self illumines it as its witness, remaining itself beyond the grasp of speech and Mind. [Chapter 10 - Verse 23]



- Sakshi is locus in which pot, space, cosmos is located.



- Sakshi is alongwith all of them, revealing them.
- Sunlight spreads over every object in creation and reveals.
- Similarly consciousness spreads and reveals.
- One difference between sunlight and Sakshi.

Sunlight	Sakshi
<ul style="list-style-type: none"> <li>- Dependent on Sakshi for existence and illumination</li> </ul>	<ul style="list-style-type: none"> <li>- Svataha Siddaha</li> <li>- Independent</li> <li>- Can't be described, can't be conceived.</li> <li>- Can't say it is here, there, everywhere .</li> </ul>

**a) Yad Yad Rupadhi Kalpayet buddhya, Tad Tad Prakashayam :**

- Ego I – buddhi projects Shabda, Sparsha, Rupa, Rasa, Gandha (Artha Adhyasa).
- In the innermost essence, substratum, all of them are Jnanam, awareness.
- You not only hear, taste, smell but also are aware you hear, taste smell.
- Changeless awareness, Sakshi is always, there for you to re-cognize.

**b) Tad Tad Prakashayam :**

- All division imagined by intellect are Kalpanas, illumined by Sakshi.



### c) Svato Buddhyad Agochara :

- Word Sakshi is said to eliminate that it is not Sakshyam.
- I perceive body – mind and take it to be myself – Adhyasa – error.

Sakshyam	Sakshi
Not you	Mistake Corrected

- **Every word is a negation of the world.**
- Atma, Brahma, no word can touch the reality.
- Words can't describe Atma, truth is never the same as described.
- Words, thoughts, signal, manifest the truth, can't objectify the truth.
- It is not necessary to describe, objectify the truth because you happen to be the truth, the reality.

## Verse 24 :

कथं तादृङ्मया ग्राह्य इति चेन्मैव गृह्यताम् ।  
सर्वग्रहोपसशान्तौ स्वयमेवावशिष्यते ॥२४॥

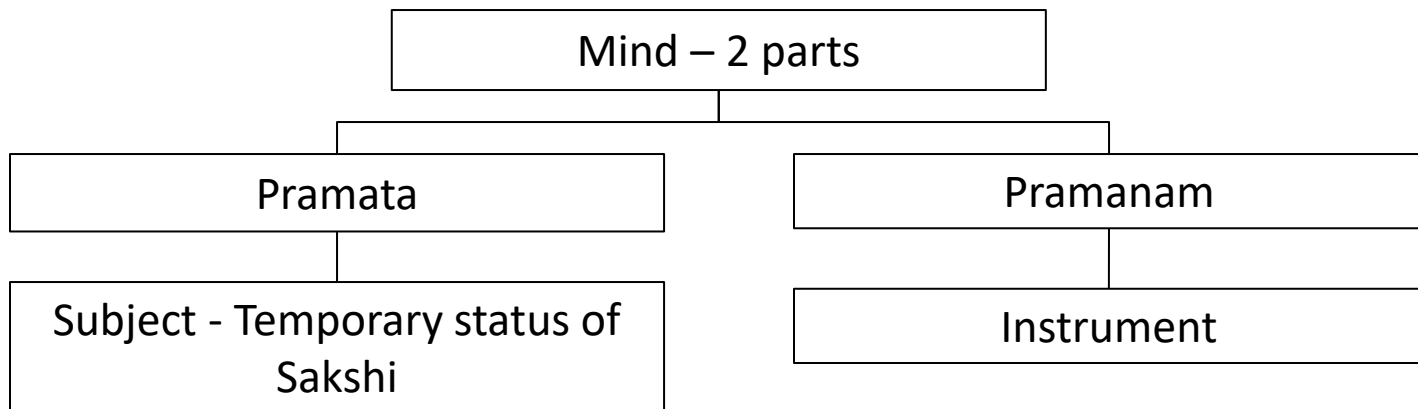
katham tādṛṅmayā grāhya iti cenmaiva gr̥hyatām |  
sarvagrahopasaṁśāntau svayamevāvaśiṣyate || 24 ||

If you object ‘How such a Self could be grasped by me?’, our answer is : Let it not be grasped. When the duality of the Knower and the known comes to an end, what remains is the Self.  
[Chapter 10 - Verse 24]

- Sakshi beyond mind, words.
- Moment you know Sakshi, it becomes Prameyam, one of Triputi.
- Hence can’t know Sakshi.
- I am Pramata, listening to class, how can I be Sakshi?

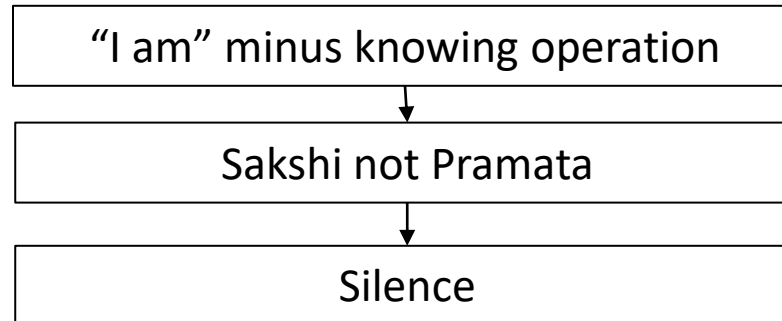
## Vidyaranya :

- You are by nature Sakshi, temporarily functioning as Pramata identified with the mind.



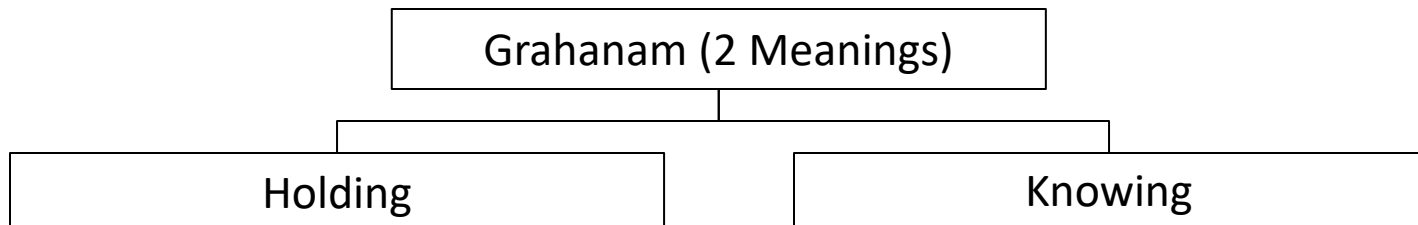
- Originally mind = Sakshi.
- Drop Pramata status, you yourself are the Sakshi.

• **Disidentify from mind or drop Pramana operation.**



#### a) Tadrak Maya Katham Grahyaha :

- How is Sakshi to be known (Grahyam)?

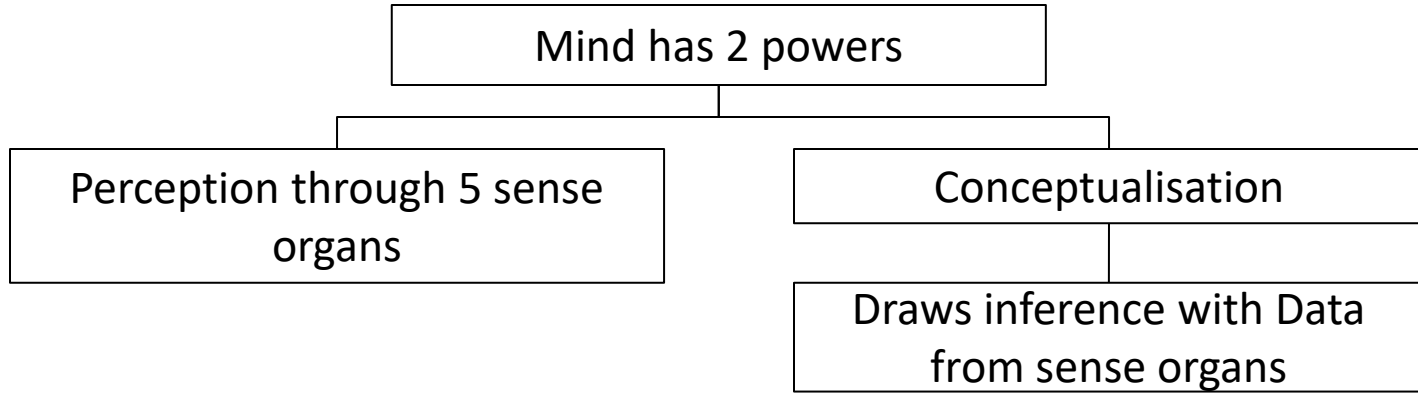


- Atma when it reflects on body – mind complex is viewed as Sakshi.
- Imagine Atma like your original face – Reflection is in the mind mirror.

• **You can relate to Atma only as Sakshi in a medium.**

- What you speak of has origin in thought form.
- Vritti gives shape to power of speech.

- Power is magnified through voice box as words.
- All thoughts have origin in perception.



- Atma is source of all ideation.

### Example :

- Operate tongs with hands.
- Tongs can't hold hands which operates them.

### b) Vak Buddhi Agochara :

- Vak and thought can't grasp Atma which is their source.

### Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।  
 आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति  
 तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |  
 ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti  
 tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.  
[2 - 4 - 1]

- What you perceive or conceive is not Atman.

- **Ego is the false subject**
- **I am the eternal subject, substratum of universe.**

**c) Mei Eva Grihyatam :**

- You need not grasp, know Atman.

**d) Sarva Grahopa Sam Shantau :**

- It is enough to know what you are not.
- You will ever be the unknown, unknowable reality.
- Being is knowing the truth.

Being	Knowing
Sat	Chit

- Pot does not exist outside consciousness of pot.

- **Pots existence is in the consciousness.**

- Locus of pot and knowledge of pot is in one place.
- You can't know the Atma, you can only be the Atma, knowingness.
- Knowing is same as being.
- Neti Neti Iti Adyeshaha.. I am not this, that

### Brihadaranyaka Upanishad :

तस्य हैतस्य पुरुषस्य रूपम् ।  
 यथा माहारजनं वासः,  
 यथा पाण्ड्वाविकम्, यथेन्द्रगोपः,  
 यथाग्न्यर्चिः, यथा पुण्डरीकम्,  
 यथा सकृद्विद्युत्तमः;  
 सकृद्विद्युत्तेव ह वा अस्य  
 श्रीर्भवति य एवं वेद;  
 अथात आदेशः—नेति नेति,  
 न ह्येतस्मादिति नेत्यन्यत्परमस्ति;  
 अथ नामधेयम्—सत्यस्य सत्यमिति;  
 प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ 6 ॥

tasya haitasya puruṣasya rūpam |  
 yathā māhārajanam vāsaḥ,  
 yathā pāṇḍvāvikam, yathendragopaḥ,  
 yathāgnyarciḥ, yathā puṇḍarīkam,  
 yathā sakṛdvidyuttam;  
 sakṛdvidyutteva ha vā asya  
 śrīrbhavati ya evaṁ veda;  
 athāta ādeśaḥ—neti neti,  
 na hyetasmāditi netyanyatparamasti;  
 atha nāmadheyam—satyasya satyamiti;  
 prāṇā vai satyam, teṣāmeṣa satyam || 6 ||

The form of that 'being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): 'Not this, not this.' Because there is no other and more appropriate description than this 'Not this.' Now Its name: 'The Truth of truth.' The vital force is truth, and It is the Truth of that. [2 - 3 - 6]

- Atma described as total negation, when all the process of knowing (5 senses organs + Mind) comes to an end.

**e) Svayam Eva Avasishyate :**

- What remains is Atma.
- Secret of Vedanta :

Understand all paradoxes correctly.

**Gita :**

मया ततमिदं सर्वं  
जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि  
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि  
पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थः  
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni  
paśya me yōgamaīśvaram |  
bhūtabhṛnna ca bhūtasthō  
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

प्रकृतेः क्रियमाणानि  
गुणैः कर्माणि सर्वशः ।  
अहङ्कारविमूढात्मा  
कर्ताहमिति मन्यते ॥ ३-२७ ॥

**prakṛtēḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśaḥ |  
ahaṅkāravimūḍhātmā  
kartā'ham iti manyatē || 3-27||**

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

तत्त्ववित्तु महाबाहो  
गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त  
इति मत्वा न सज्जते ॥ ३-२८ ॥

**tattvavit tu mahābāhō  
guṇakarmavibhāgayōḥ |  
guṇā guṇēṣu vartanta  
iti matvā na sajjatē || 3-28||**

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]



चातुर्वर्ण्यं मया सृष्टं  
गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां  
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ  
guṇakarmavibhāgaśaḥ |  
tasya kartāramapi māṃ  
viddhyakartāramavyayam || 4-13 ||

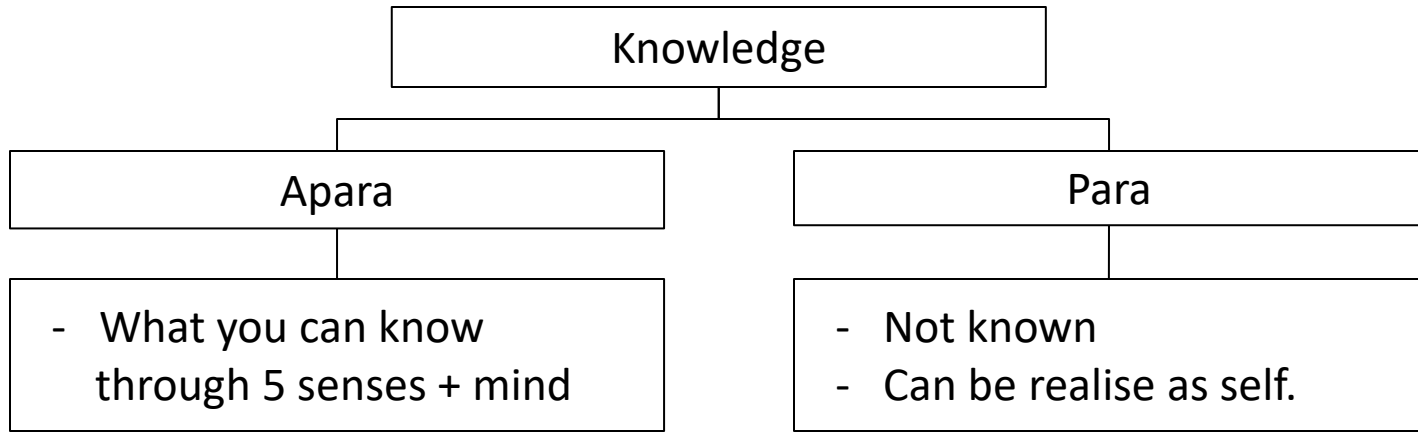
The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable.  
[Chapter 4 – Verse 13]

कर्मण्यकर्म यः पश्येद्  
अकर्मणि च कर्म यः ।  
स बुद्धिमान्मनुष्येषु  
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

karmaṇyakarma yaḥ paśyēd  
akarmaṇi ca karma yaḥ |  
sa buddhimān manuṣyēṣu  
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

- Atma is uncaused, unrelated, independent.
- Atma not Shunyam, it is really realizable.



### Chandogya Upanishad :

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ  
इतिहासपुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्देवो  
निधिर्वाकोवाक्यमेकायनं देवविद्या ब्रह्मविद्या  
भूतविद्या क्षत्रविद्या नक्षत्रविद्या सर्पदेवजनविद्या  
नामैवैतन्नामोपास्स्वेति ॥ ७.१.४ ॥

nāma vā ṛgvedo yajurvedaḥ sāmaveda ātharvaṇaścaturtha  
itihāsapurāṇaḥ pañcamo vedānāṃ vedaḥ pitryo rāśirdaivo  
nidhirvākovākyaamekāyanaṃ devavidyā brahmavidyā  
bhūtavidyā kṣatraidyā nakṣatraidyā sarpadevajanavidyā  
nāmaivaitannāmopāssveti || 7.1.4 ||

Name is the Ṛg Veda, the Yajur Veda, the Sāma Veda, and the fourth—the Atharva Veda; then the fifth—history and the Purāṇas; also, grammar, funeral rites, mathematics, the science of omens, the science of underground resources, logic, moral science, astrology, Vedic knowledge, the science of the elements, archery, astronomy, the science relating to snakes, plus music, dance, and other fine arts. These are only names. Worship name. [7 - 1 - 4]

- If I am human, world appears as human.
- I am Sakshi w.r.t. every object known.
- Manushya – Prathama Adhyasa.
- I am life, being, existence absolute in which world. Appears and disappears.
- Only remove layers of clouds covering the sun... Atma..

## Verse 25 :

न तत्र मानापेक्षास्ति स्वप्रकाशस्वरूपतः ।  
तादृग्व्युत्पत्त्यपेक्षा चेच्छ्रुतिं पठ गुरोर्मुखात् ॥२५॥

na tatra mĀnāpekṣāsti svaprakāśasvarūpataḥ |  
tāddgvyutpattyapekṣā cecchrutiṃ paṭha gurormukhāt || 25 ||

Since Atman is self-luminous in its nature, its existence needs no proof. If you need to be convinced that the existence of Atman needs no proof, hear the instruction of the Sruti from a spiritual teacher. [Chapter 10 - Verse 25]

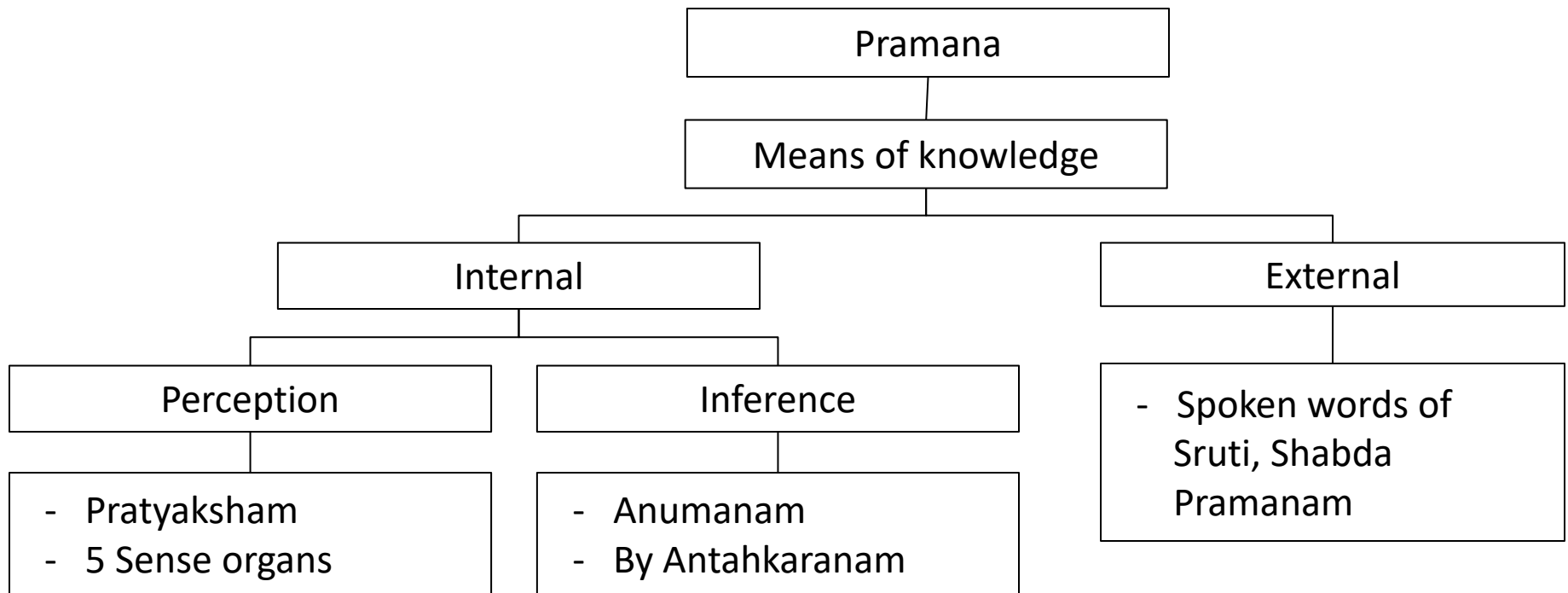
- Atman is self – luminous in its nature.
- Hear instruction of Sruti from a spiritual Guru.
- In silence, when knowing process has ended, you yourself remain as non-knowing principle.
- Non knowing you, without knowers status, you in silence are the Sakshi.
- Nobody says, during silence, I am non existent.

• **Whatever is accepted, without requiring proof is called Svayam Prakasha.**

## Example :

- If I am not there in a room, I can't talk of emptiness in the Room.
- If I am not there as Sakshi in sleep, I can't talk about silence on waking.
- My existence is self evident in silence.

- No Pramanam is required.
- In sleep, Triputi resolved.
- I am there as witness of silence.
- That I – is different from Triputi, it is known only from Shastra.
- It has to be only claimed as Brahman, my Svarupam.
- “Aham Brahma Asmi”
- Aham Satchit Ananda Svarupa Asmi.



- Anumana, Arthapatti, Anupalabdhi are inferences.

- Atma not known by perception, inference.

**a) Mana Apeksha :**

- Laukika words can't describe Atman.

**b) Na Tatra Mana Apeksha Asti :**

- To know objects, need Pramana.
- Being = Knowing = Self.

**c) Svaprakashe Svarupataha :**

- It is self evident existence.
- Aham Asmi, Sada Bami.

**d) Tatruk Yutpatya Apeksha Chet Sruti Patha Guro Mukhat :**

- Svata Siddham, timeless, spaceless, shines.
- There is only one.
- Direct knowledge in the world – Atma.
- I know, I am.
- Atma is Aprameya, not available or Pramanas.
- Sruti only negates Layers of ignorance.

**Example :**

- Only remove dust from mirror.

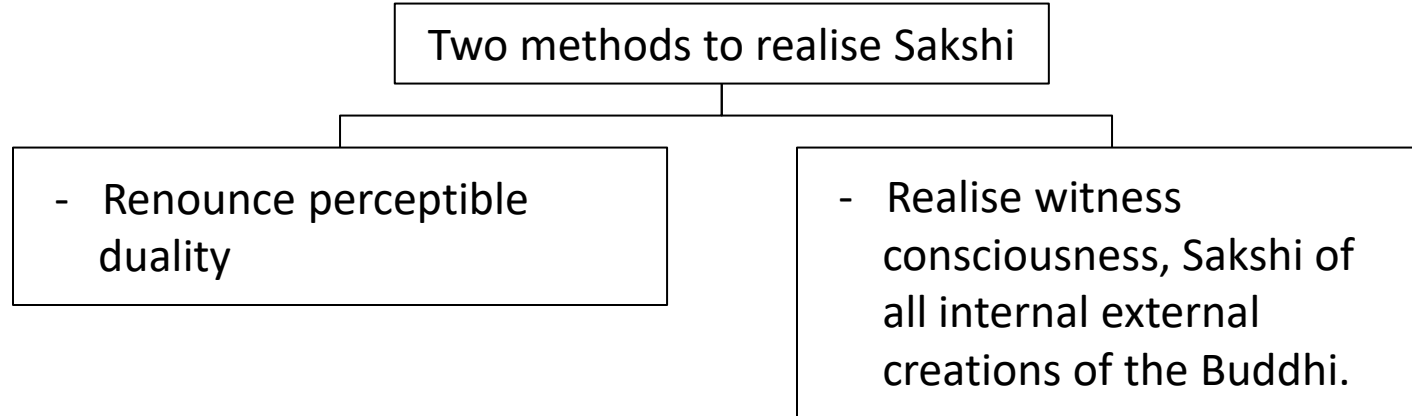
- Polish Sandalwood to get the fragrance.
- Atma alone shines... everything else Anubhati.. Shines after...
- You stop searching for happiness, you will be happy.
- Study Sruti from a Guru, another sentient being.
- Sit with open mind, not for judging the Guru or Shastra.
- All definitions of self, centre around the ego.
- Purpose of Sraddha is to neutralize the ego.
- Abhimana Vikshepa Shanti = Sraddha.
- When ego is not there, mind sees.
- Mind, Sattva Guna Pradhana, its nature is to know.
- Keep mind open, without wall of ego, then you will gain insight automatically.
- Sruti is a Pramana to eliminate all misconceptions about Atma.

## Verse 26 :

यदि सर्वग्रहत्यागोऽशक्यस्तर्हि धियं व्रज ।  
शरणं तदधीनोऽन्तर्बहिर्वैषोऽनुभूयताम् ॥२६॥

yadi sarvagrahatyāgo ' śakyastarhi dhiyaṃ vraja |  
śaraṇaṃ tadadhīno ' ntarbahirvaiṣo ' nubhūyatām || 26 ||

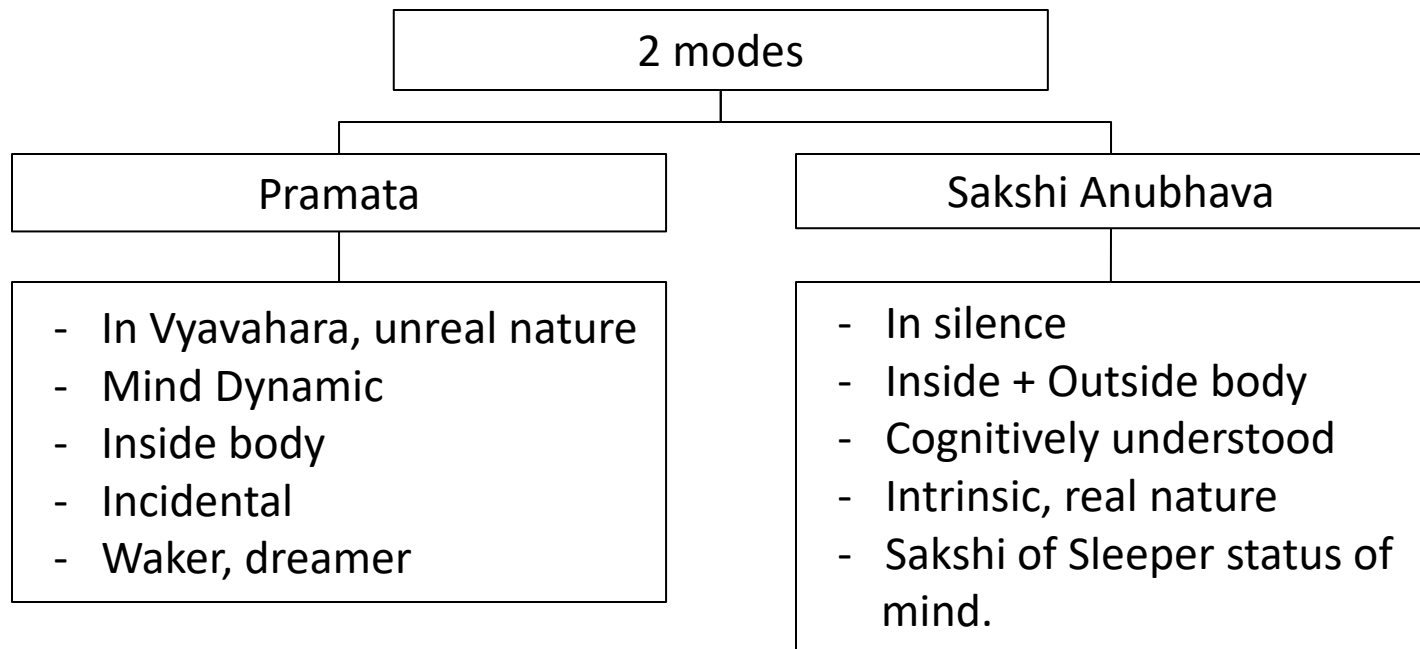
If you find the renunciation of all Perceptible duality impossible, reflect on the intellect and realise the witness Consciousness as the one witness of all internal and External creations of the intellect. [Chapter 10 - Verse 26]



## Sruti :

- I who obtains in silence is Sakshi, my intrinsic nature.
- When I make use of the mind, I am Pramata, waker, dreamer.





- If you can't drop mental operation by practicing Samadhi, silence, use your analytical capacity, study Anubhava in Avastha Trayam.
- Study in Jagrat → I am Sakshi only in Sushupti.
- I am reflected consciousness in Jagrat, Svapna = Waker I, Dreamer I.
- Chandogya Upanishad – 8<sup>th</sup> Chapter – Prajapati Vidya.
- Brihadaranyaka Upanishad – Chapter 2 – 1<sup>st</sup> Section.
- As Sakshi, I am Brahman.
- Take shelter in your Analysing capacity.
- If I am not male, human, person, who am I?
- Universal power, Sakshi.

### **Example :**

- When mind blows through Bamboo with holes (Dug by insects), there is natural flute music in the forest.
- Faculties in the Upadhi – Body, Mind, medium become alive when the universal eternal power gets reflected in them.
- Mind manifests, resolves according to law of Karma (Prarabdam).

### **a) Sarva Graha Tyage :**

- I don't hold to any conception about myself.
- I am not born, or going to die... mental conceptions..

### **b) Dheerah :**

- Courageous person.
- Viveki
- Liberated here and now.

### **c) Sarva Graha Tyaga Ashakyaha :**

- If you find it difficult to rise above definitions of yourself.
- Mind thinks - male gender is intrinsic.
- In sense organs, emotions, thoughts, ego, Atma, Panchabutas there is no gender but we take gender to be intrinsic.
- If you give up all definitions, you are liberated here and now.

#### d) Tarhi Buddau Sharanam Anvitcha :

- Take refuge in Buddhi.

Gita :

दूरेण ह्यवरं कर्म  
बुद्धियोगाद्धनञ्जय ।  
बुद्धौ शरणमन्विच्छ  
कृपणाः फलहेतवः ॥ २-४९ ॥

dūrēṇa hyavaraṃ karma  
buddhiyōgād dhanañjaya ।  
buddhau śaraṇam anviccha  
kṛpaṇāḥ phalahētavaḥ || 2-49 ||

Far lower than the yoga of wisdom is action, O Dhanaanjaya. Seek thou refuge in wisdom; wretched are they whose motive is the fruit. [Chapter 2 – Verse 49]

- Karmas can't liberate you, will purify the mind, if performed with right attitude.

#### e) Antar Bahir Va Eshaha Anubuyatam :

- Use power of intellect to Discriminate 3 states of consciousness.

Katho Upanishad :

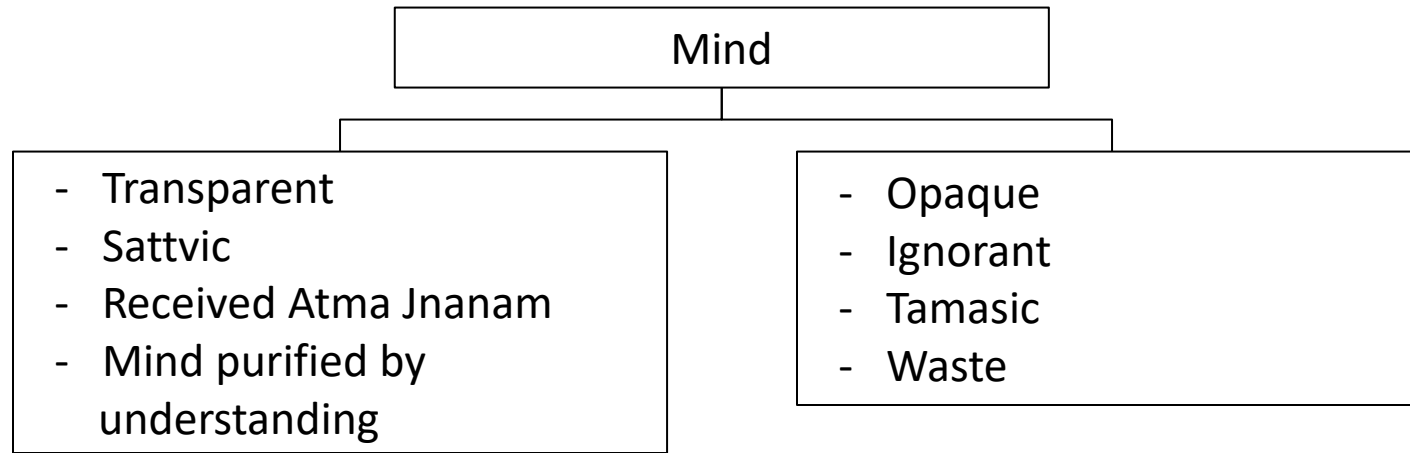
एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।  
दृश्यते त्वग्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,

Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih || 12 ||

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [1 - 3 - 12]

- Do not allow mind to cover up the truth.
- Train the mind, Dhiyam Sharanam Vrja.
- As Sattvic mind gets illuminated by Study of Shastras, it becomes transparent.



- Antaha, Bahihi division is caused by senses and ignorant mind.
- Discover Atman, Ishvara within and without.
- Close eyes, see within, open eyes see without.
- See within faculty of intellection (Jagrat – Svapna).
- Without faculty... in Sushupti.
- In both cases it is faculty.
- What is looking?

Sakshi – I, pure Chaitanyam.

## Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः  
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

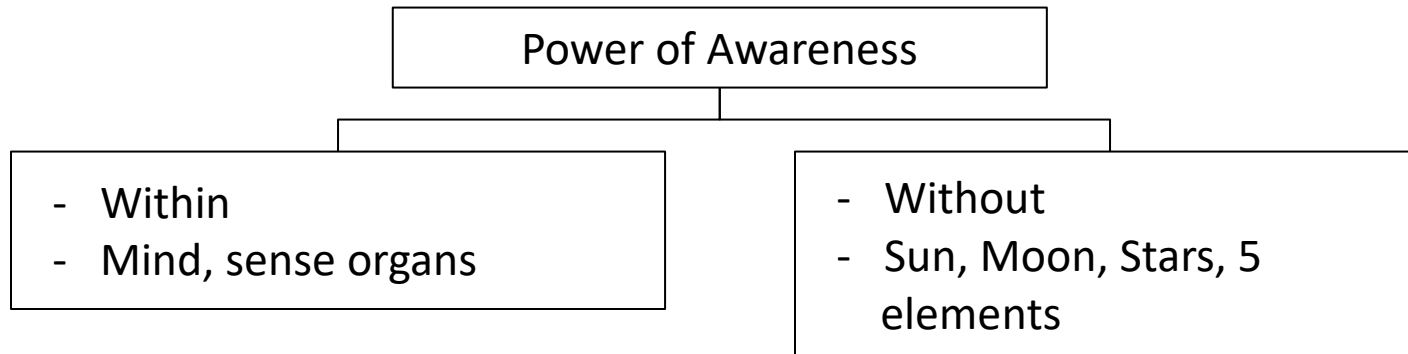
*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah  
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

**Preceptor :** It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 - Verse 2]

- There is a power of Atma reflected in the eyes, therefore, there is eyesight.

Bulb glows	Mind thinks
With electricity	When Ishvara reflects in it

- Within, without, it is all – one power of Chaitanyam alone, Advaitam, Atma.



- See glory of Vishwarupa Ishvara...
- Universal power makes my heart throb, makes my intellect think.
- Moment you are identified with it, you are no more a Sakshi, you have resolved with it, Brahman.
- Witnessing is the intermediary stage.
- Final step of liberation is in Ishvaras hands...

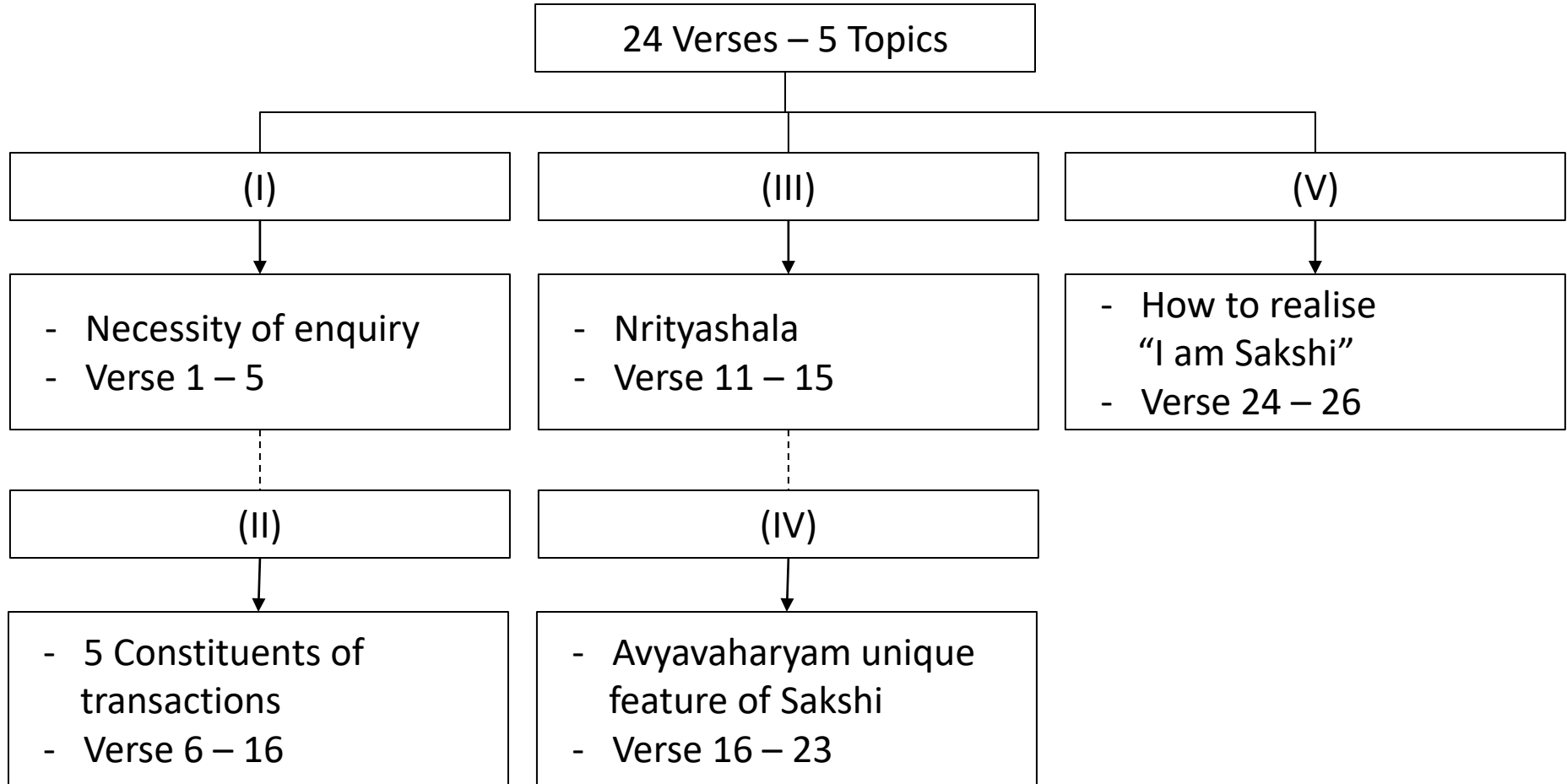
ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
 ॐ शान्तिः शान्तिः शान्तिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,  
 Purnasya purna-madaya purna-meva-vasisyate  
 Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

## Panchadasi Chapter 10

### Nataka Deepa Prakaranam



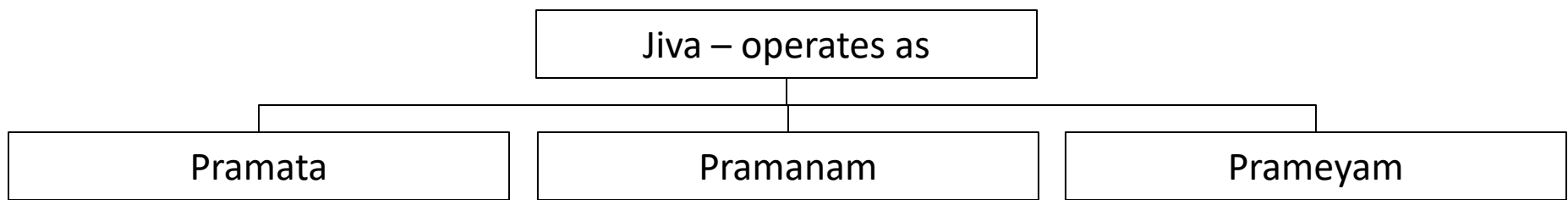
**Summary**  
**Chapter 10 - Panchadasi**  
**Nataka Deepaka Prakaranam**  
**26 Verses – 5 Topics**

**1) Topic I : Verse 1 – 5**

**a) Neccissity of enquiry**





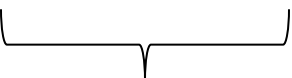


b) Brahman undergoes seeming change, no real change.

- Product = Lower reality = Vyavaharika Satyam = Mithya.

c) Brahman enters Jiva as Sakshi to lend support to experiences

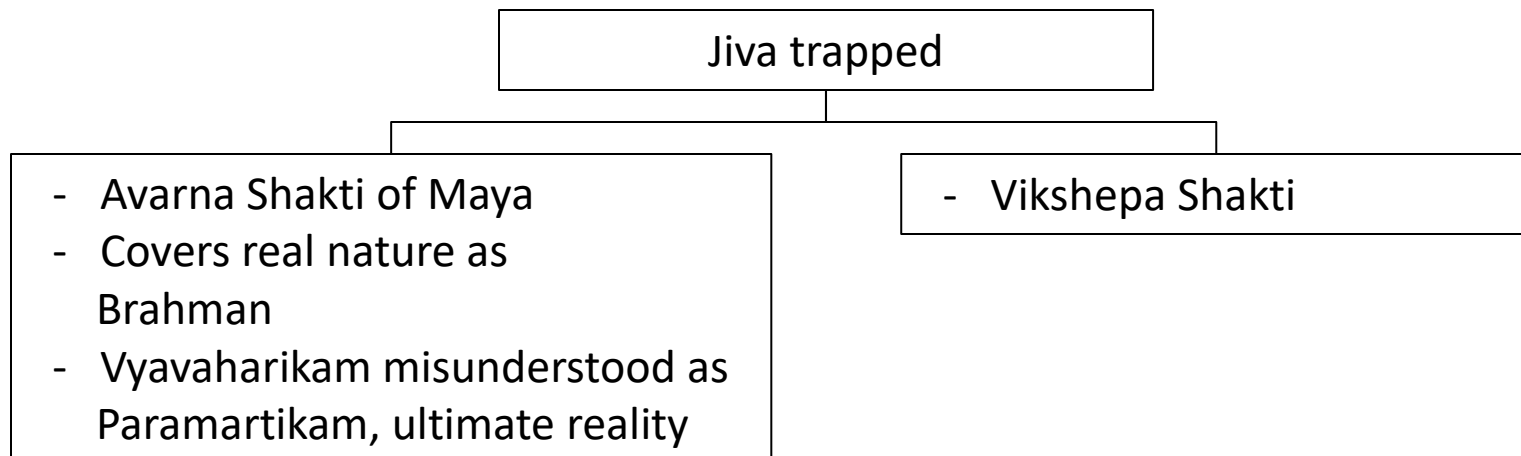
d) Sakshi + Ishvara

  
 Adhishtana Satta, Pure Existence

e) Jagat, Inert, no Samsara

- Ishvara, has no Avarna Shakti of Maya, knows 3 Satyams, no samsara.

f)

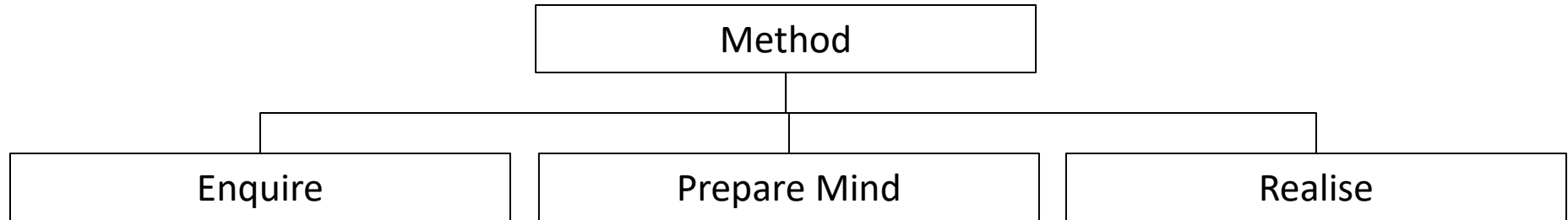


- In Samsara

### g) Solution to Samsara :

- Can't change body, mind, Jagat.
- Introduces Paramartika status of Jiva.
- How to drop Vyavaharikam and wake up to Paramartikam, is subject matter of Panchadasi Chapter 10.

Dream	Waking
- Known as dream when you have Jnanam of waker	- Known as Mithya when you have Jnanam of Turiyam Brahman.



### Brahma Sutra :

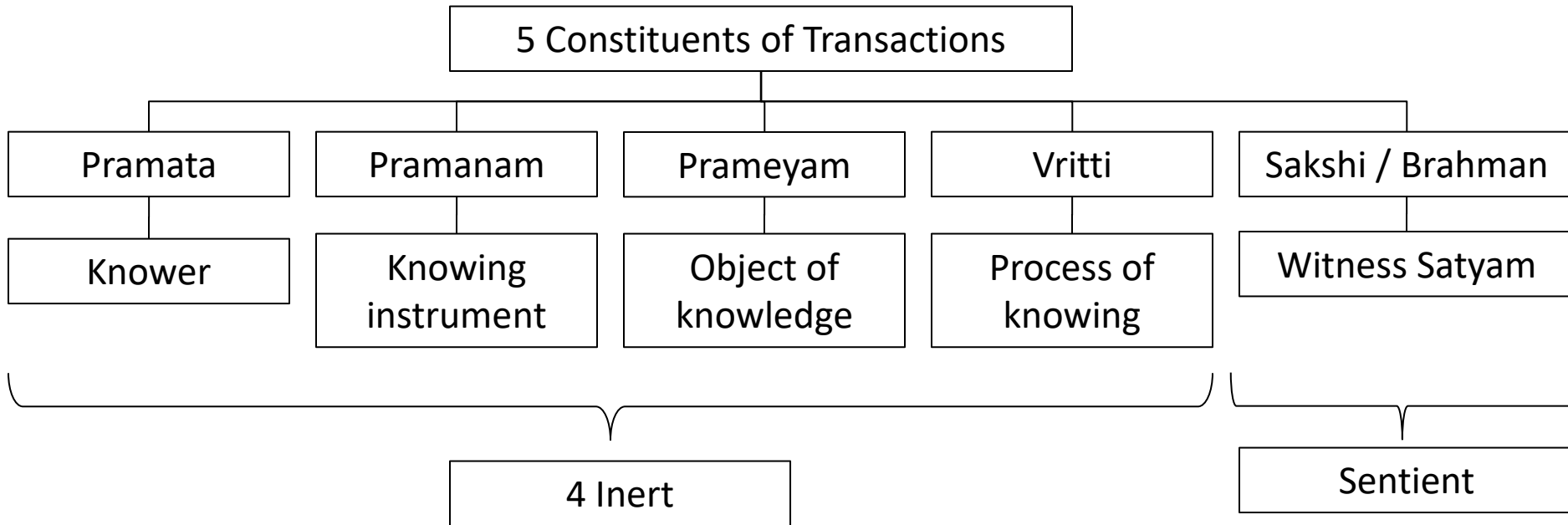
अथातो ब्रह्मजिज्ञासा ।

**Athato Brahmajijnasa**

Now, therefore, the enquiry into Brahman.

**I.1.1 (1)**

## 2<sup>nd</sup> Topic : Verse 6 – 10



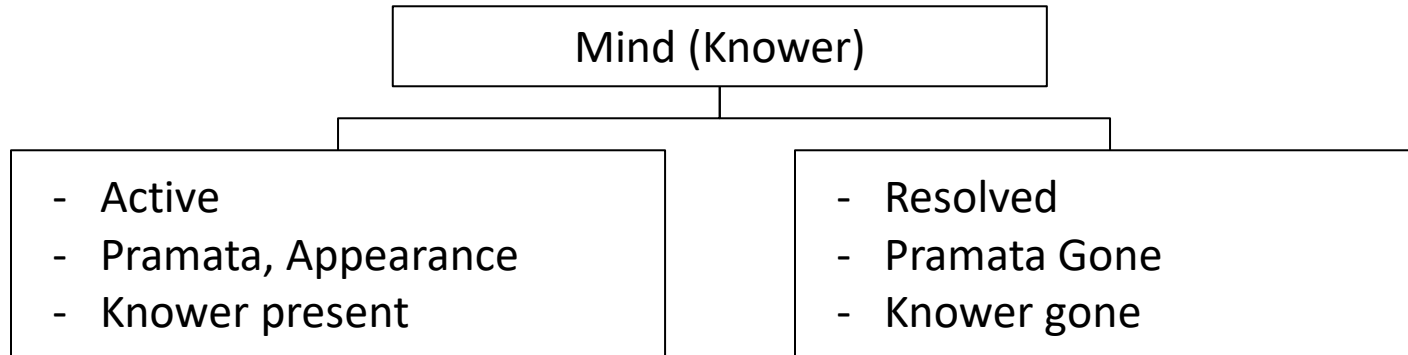
Brahman	4 Factors
<ul style="list-style-type: none"><li>- Sakshi</li><li>- Sentient</li></ul>	<ul style="list-style-type: none"><li>- Products of Maya, Moola Avidya</li><li>- Inert</li></ul>

- Brahman has entered Vyavaharika Prapancha as Sakshi (Reflected Consciousness).

### a) Pramata (Knower) :

- One part of mind, Ahamkara, subtle body.

- Mind + Chidabhasa = Pramata  
= Knower in the Body – Mind complex  
= Jiva is lower nature
- Jivas higher nature, Sakshi, Brahman.



- Ahamkara – I – notion only when mind is there.
- Mind is Jadam.

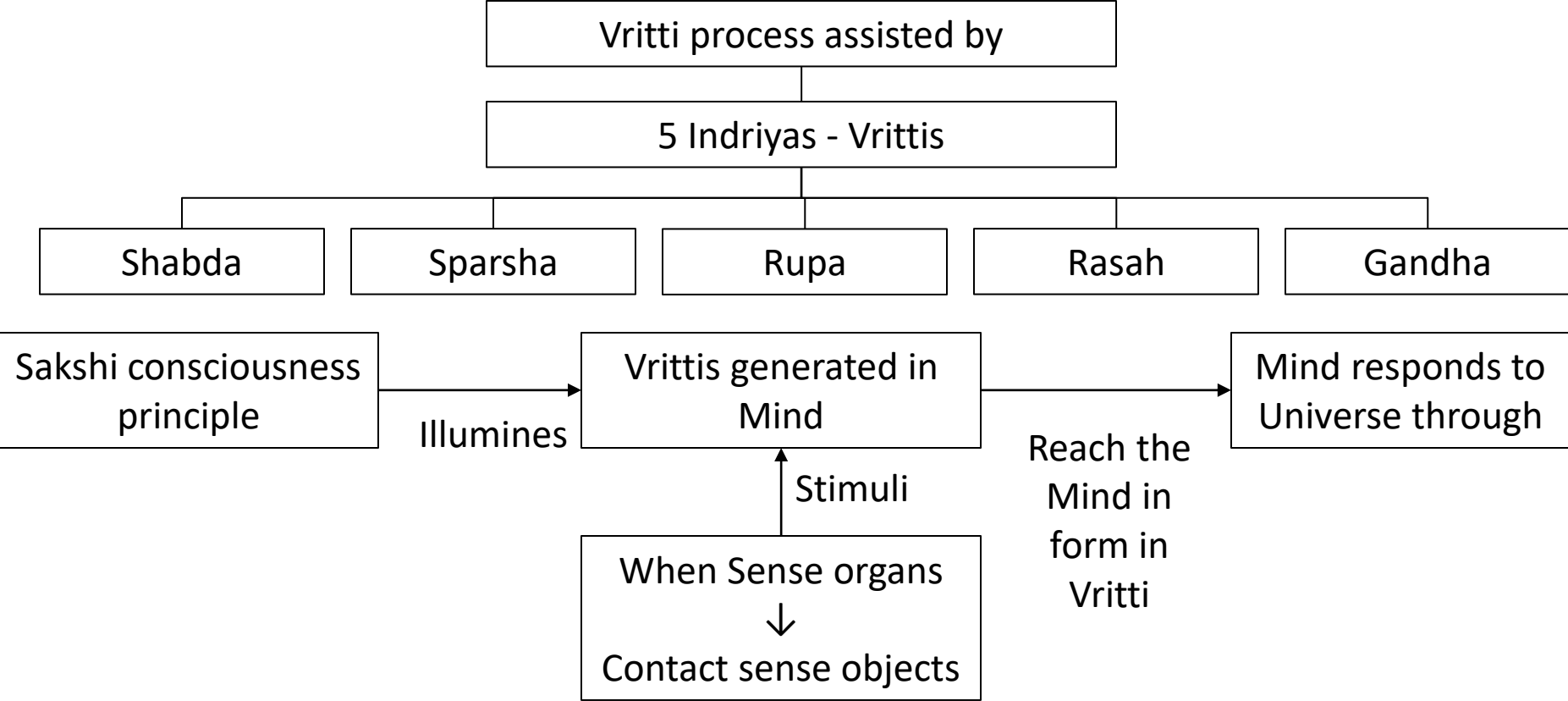
## **b) Pramanam :**

- Buddhi, part of mind, subtle body.
- Thoughts rise in Buddhi
- Serves as link between Pramata + Prameyam through Vritti.

## **c) Prameyam :**

- Objects in creation.
- Shabda, Sparsha, Rupa, Rasah, Gandah.
- Made of gross 5 elements.

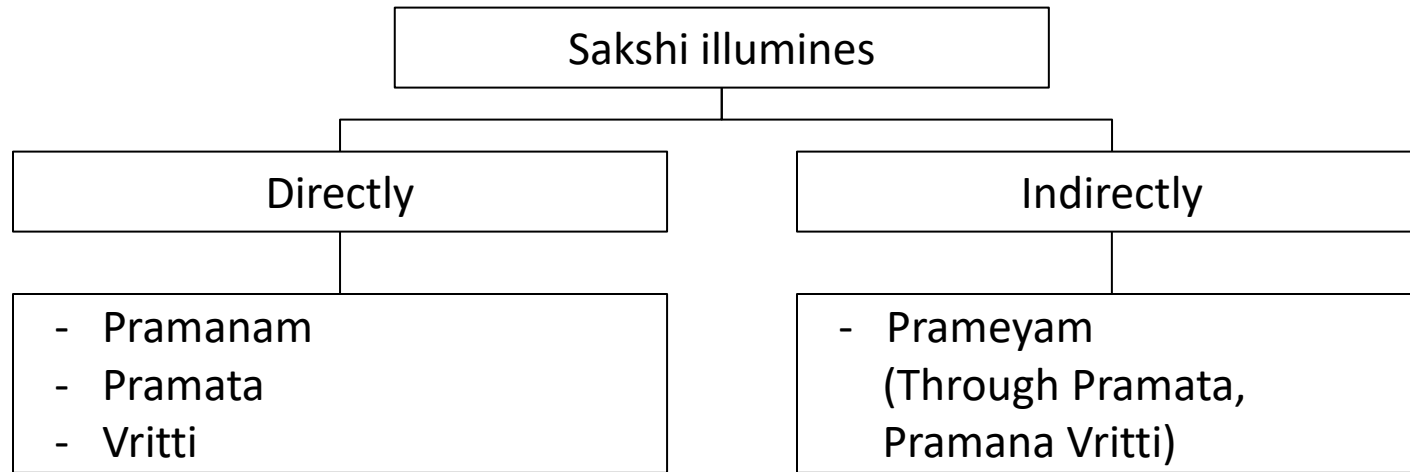
d) Process of knowing – Vritti :



- How knowing happens?
- 4 factors are inert, can't reveal own or others existence.

Clip	Lamp	Body – Mind	Sakshi
- Can't reveal itself	- Reveals itself	- Can't reveal	- Reveals itself and other instruments - Pure existence consciousness, bliss

- 4 are designed to function with Chetana Tatvam, Sakshi.
- Sakshi reveals all 4 simultaneously – Yugapat (Sarva Prakashakam), like sunlight, moonlight illumines everything uniformly.
- By mere presence, Sakshi illumines, changelessly.



### **Pramata :**

- Only Channelizer
- Not independent knower

### **Example :**

- Tap channelizes water from Tank.

## Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,  
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine.  
[II – II – 15]

- For Jnana Vyapara, all 5 are required.

4 belongs to Bakti	Sakshi
	<ul style="list-style-type: none"><li>- Purusha, Brahman</li><li>- Niravayavam, Nishkalam, Achalam</li></ul>

### 3<sup>rd</sup> Topic : Verses 11 – 15

- Drishtanta – Nrityashala example.

#### I) Pramata :

- King – controller – ahamkara one part of mind.

#### II) Pramanam :

- Dancing girl – Buddhi with Vrittis.

#### III) Prameyam :

- Audience – Sense objects.

#### IV) Vritti :

- Orchestra 5 sense organs – assist Vrittis.

#### V) Sakshi :

- Theater lamp – revealer.

King	Ahamkara
<ul style="list-style-type: none"><li>- Audience</li><li>- Come together because of dancers program</li></ul>	<ul style="list-style-type: none"><li>- Sense objects</li><li>- Come together because of Buddhi Vrittis rigorous movement</li></ul>



Lamp	Sakshi
- Reveals king, audience, dancer	- Reveals Ahamkara (Mind), Buddhi, Sense objects.

#### 4 features of Light / Sakshi :

- Uniform, simultaneous, changeless, all pervading illuminator.
- Sakshi = Light.

#### Mundak Upanishad :

आविः संनिहितं गुहाचरं नाम  
महत्पदमत्रैतत् समर्पितम् ।  
एजत्प्राणन्निमिषच्च यदेतज्ज्ञानथ  
सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ १ ॥

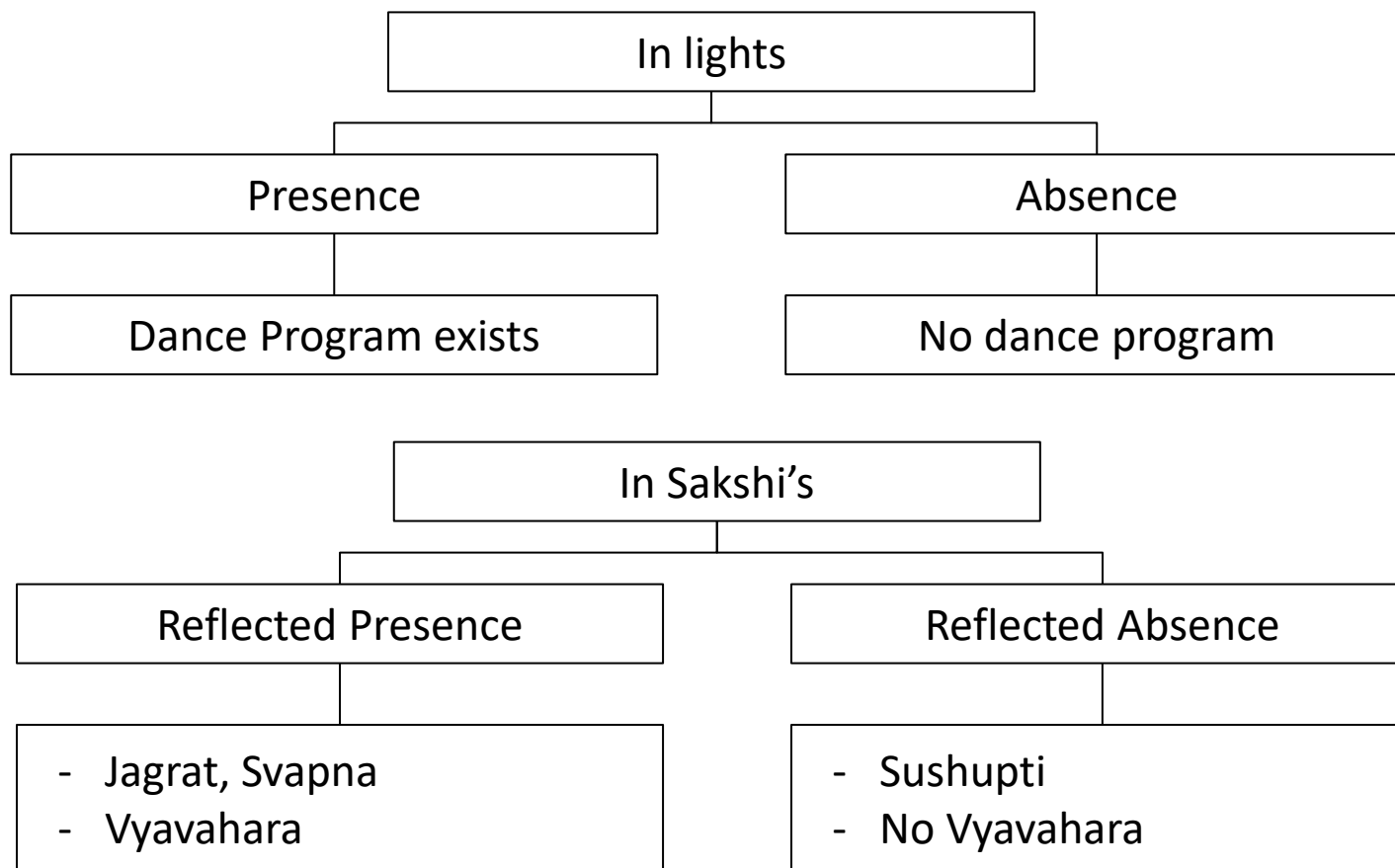
*Avih sannihitam guhacaram nama  
mahat padam-atraita samarpitam ।  
ejat pranana-nimisac-ca yadetaj-janatha sad-asad  
varenyam param vijnanad yad-varistham prajanam ॥ 1 ॥*

Bright, existing very close, moving in the cavity of the heart; great and the support of all; In Him is all the Universe centered round : what moves, breathes and winks. Know it which is both with form and without form, the most adorable, the highest of beings, the One beyond the understanding of creatures. [II – II – 1]

यदर्चिमद्यदणुभ्योऽणु च  
यस्मिँल्लोका निहिता लोकिनश्च ।  
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः  
तदेतत्सत्यं तदमृतं तद्वेदध्वं सोम्य विद्धि ॥ २ ॥

*Yad-arcimad yad-anubhyo-'nu ca  
yasmin-loka nihita lokinas-ca,  
tad-etad-aksaram brahma sa pranas-tadu van-manah  
tad-etad satyam tad-amrtam tat ved-dhavyam somya viddhi ॥ 2 ॥*

Luminous, subtler than even the subtler than even the subtlest, that imperishable Brahman alone is the abode of the world and all its inhabitants. He is life, speech, mind, reality, immortality. That is the mark (goal) which should be penetrated by the mind. Penetrate it, O my friend. [II – II – 2]



## 4<sup>th</sup> Topic :

### **Feature Avyavaharyam – unique feature of Sakshi : Verse 16 – 23.**

I) Sakshi does not have active, passive state (Nirvikara)

- Sakshi does not move from one place to another (Achala).
- No Vritti Vyapti, Phala Vyapti Bahir, Antar Gamanam.

II) Transactions end when active participants get tired and are resolved.

- Concept of me, space – time exists only as part of transactional world.
- When transactions end, space – time ends, function of Chidabhasa + Mind.
- 4 factors lie in unmanifest condition in Sakshi.
- Sakshi at that time not available for any description, perception, location.
- Can't say, here, there, everywhere.
- Sakshi is Avyavaharyam, beyond thought, word, location, Desha, Kala, Vyavahara Ateeta.

## **5<sup>th</sup> Topic :**

### **How to realise I am Sakshi?**

#### **Verse 24 – 26 :**

#### **Sishya :**

- How to know Sakshi?

#### **Guru :**

- You can't

#### **Sishya :**

- Disappointed, think - Sakshi is a bluff because I can't know Sakshi.

#### **Guru :**

- **You can't know Sakshi**
- **You can't say Sakshi is nonexistent because you are Sakshi.**

#### **Sishya :**

- How do you say I am Sakshi?
- I am Pramata experiencing the world.

#### **Guru :**

- You are Sakshi but temporarily enjoying status of Pramata because of your identification with the mind in Jagrat and Svapna.

- Drop your Pramata, knower status and claim your Sakshi status here and now.
- Holding on to Pramata status, don't try to know the Sakshi.
- Dropping the Pramata status, be the Sakshi.

**Sishya :**

- How to drop Pramata status?

**Guru :**

Active you	Silent you
<ul style="list-style-type: none"> <li>- Is Pramata</li> <li>- Has knowing process</li> </ul>	<ul style="list-style-type: none"> <li>- Is Sakshi</li> <li>- Knowing process dropped mentally, sensorily not physically.</li> <li>- Remember, your status in the sleep state.</li> </ul>

**Sishya :**

- When I am silent, I am Sakshi – how do I know?
- Who reveals Sakshi in silence.

**Guru :**

- Silent Sakshi need not be revealed, it is self evident.
- Svata Prakashaha, Svata Pramanam, does not need proof.

## **Sakshi Definition :**

- What is self evident without requiring proof is Sakshi.
- When I am silent, I am there, does not require proof.
- All of us experience in sleep everyday.

## **Sishya :**

- Final question
- I am not able to drop the knowing process and remain silent or go to Samadhi Avastha.
- How can I remain as Sakshi?

## **Guru :**

- Natural silence given by God daily to experience.
- Through Avastha Traya Viveka, may you claim – “I am Sakshi” obtaining in Sushupti.
- You can only claim in Jagrat Avastha.
- In Jagrat, I am Sakshi with an overcoat of Pramata – Ahamkara – Ego I.
- I temporarily put on the coat for Vyavahara – transactions.
- I am Sakshi all the time.
- I put on knower status temporarily.
- Claim Sakshi, the original nature, by Avastha Traya Viveka, which belongs to the mind.
- I am all the time Sakshi only.
- Have full Sraddha in the Revelation of Sruti.

- When silence happens in daily sleep, I remain as Sakshi, I was not aware before, now I am aware.
- I am Paramartika Satya Sakshi, supporting and revealing Vyavaharika Satyam Pramata.
- Claim I am Sakshi and enjoy Jeeva Mukta Status here and now.
- In transactions don't say – I am Sakshi – Transact as Pramata.
- Understanding, I am Sakshi with Pramata coat, is the essence of 10<sup>th</sup> chapter – Panchadasi.

**Sishya :**

- Does Namaskaram and leaves Guru with the heart filled with gratitude and joy.

## Panchadasi - Chapter 10

### Topic I : Why should we enquire – Verse 1 to 5

Verse No.	Sub Heading	Details
1	What is creation	<ul style="list-style-type: none"><li>- Technical, Theory of knowledge</li><li>- Elaboration of Dakshinamurti Stotram – 4</li></ul>

### Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं  
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।  
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram  
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |  
jānāmīti tameva bhāntamanubhātyetatsamastam jagat  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]



Verse No.	Sub Heading	Details
2		<ul style="list-style-type: none"> <li>- Upadhis different, hence have deities, human, insects, Taratamyam, gradings in Bodies</li> </ul>
3		<ul style="list-style-type: none"> <li>- By enquiry Jiva negates Maya Aavarna Shakti</li> <li>- Lives happy life with Viskhepa Shakti</li> <li>- Liked unfanged cobra</li> </ul>
4		<ul style="list-style-type: none"> <li>- Bandah – Duality</li> <li>- Moksha – Advaitam, abiding in self.</li> </ul>
5	Cause of Bondage	<ul style="list-style-type: none"> <li>- Aviveka of individual and supreme self.</li> </ul>

## Topic 2 : Constituents of transaction – Verse 6 to 10

Verse No.	Sub Heading	Details
6		<ul style="list-style-type: none"> <li>- Mind instrument of action not self</li> <li>- Actions of Mind – Internal, external.</li> </ul>
7		<b>Internal Modification :</b> <ul style="list-style-type: none"> <li>- I – Aham - Makes one an Agent</li> </ul> <b>External Modification :</b> <ul style="list-style-type: none"> <li>- This</li> <li>- Reveals external world</li> </ul>
8		<b>Cognition of Universe :</b> <ul style="list-style-type: none"> <li>- 5 Sense objects</li> <li>- 5 Sense organs</li> </ul>
9	Nature of Sakshi	<b>Sakshi Simultaneously Reveals :</b> <ul style="list-style-type: none"> <li>- Agent, action, objects</li> </ul>
10	Nature of Sakshi	<b>Witness like lamp in dancing hall reveals knowledge as :</b> <ul style="list-style-type: none"> <li>- I see, I hear, I Taste, I touch</li> </ul>

### Topic 3 : Lamp of Nritya Shala and Nature of Sakshi – Verse 11 to 15

Verse No.		Summary
11	Dance hall and light	<b>Uniform revelation of presence and absence by Lamp :</b> <ul style="list-style-type: none"> <li>- King</li> <li>- Audience</li> <li>- Dancer</li> </ul>
12	Nature of Sakshi	<ul style="list-style-type: none"> <li>- Sakshi illumines presence of ego in waking and absence of Ego in sleep state (I – thought)</li> <li>- It remains self luminous as ever</li> </ul>
13	Nature of Sakshi	<ul style="list-style-type: none"> <li>- Unchangeable witness functions in the intellect.</li> <li>- By mere presence reveals I thought, body, mind, world</li> </ul>
14	Hall / Reality comparision	<ul style="list-style-type: none"> <li>- King – Ego</li> <li>- Audience – Sense objects</li> <li>- Dancer – Buddhi</li> <li>- Musicians – Sense organs</li> <li>- Light – Witness – Consciousness</li> </ul>
15	Nature of Sakshi	<ul style="list-style-type: none"> <li>- Consciousness – Motionless, reveals everything, including the mind.</li> </ul>

## Topic 4 : Sakshi is Avyavaharyam – Verse 16 to 23

Verse No.		Summary
16	Nature of Sakshi	<ul style="list-style-type: none"> <li>- Sense objects – Outside body</li> <li>- Ego – Within body</li> <li>- Consciousness pervades all, no external, internal</li> <li>- Pramata, Pramanam – Internal</li> <li>- Prameyam – External</li> </ul>
17	<ul style="list-style-type: none"> <li>- Cause of Samsara</li> <li>- Transference of motion to Atma.</li> </ul>	<ul style="list-style-type: none"> <li>- Mind within, goes out through sense organs</li> <li>- Mind is fickle, it is illumined by the witness – Consciousness.</li> <li>- Motion of mind falsely transferred to Sakshi</li> </ul>
18	Drishtanta (Example) <ul style="list-style-type: none"> <li>- Sunlight compared to light of consciousness</li> </ul>	<ul style="list-style-type: none"> <li>- Vedanta deals with false transference of Anatma on Atma</li> </ul> <p><b>Example :</b></p> <ul style="list-style-type: none"> <li>- Sunlight coming through opening in the window is motionless.</li> <li>- Light appear to be dancing if one dances the hands in the rays in the window opening</li> <li>- I am Nitya Mukta Atma, no Sanchita, Prarabda</li> <li>- Create space between I - Atma and the mind.</li> </ul>

Verse No.		Summary
19	Darshtanta (Original)	<ul style="list-style-type: none"> <li>- Sakshi – fixed in its place.</li> <li>- Neither goes out nor comes within.</li> <li>- It appears to move owing to the restless nature of the Mind.</li> <li>- <b>2 modes of mind</b> : Projection and internalisation.</li> </ul>
20	Important Verse Time – Space	<ul style="list-style-type: none"> <li>- Atma has no Desha, Kala, no inside, outside.</li> <li>- Atma Exists before Desha, Kala.</li> <li>- No location for Sakshi</li> <li>- Sakshi shines when Triputi resolved, knowledge operation resolved.</li> </ul>
21	Space – Example	<ul style="list-style-type: none"> <li>- Mind projects space on waking and resolves space in sleep</li> <li>- Space is all pervasive</li> </ul>
22	Sakshi witness of intellect	<ul style="list-style-type: none"> <li>- Sakshi witnesses both internal mind and its attributes, external mind and its attributes</li> </ul>
23	Sakshi is illuminator	<ul style="list-style-type: none"> <li>- Sakshi illumines perceptions, and imaginations (Projections) of intellect as witness.</li> <li>- Sakshi is beyond grasp of speech and mind.</li> </ul>

## Topic 5 : How to realise “I am Sakshi” – Verse 24 to 26

Verse No.		Summary
24		<ul style="list-style-type: none"><li>- When duality of knower (Subject) and known (Object) comes to an end, Sakshi reveals itself because it is self evident.</li></ul>
25		<ul style="list-style-type: none"><li>- Sruti is proof for existence of Sakshi and its self evident nature</li></ul>
26		<ul style="list-style-type: none"><li>- Renounce all duality</li><li>- <b>Reflect :</b> Consciousness is witness of all internal and external creations of the intellect.</li></ul>